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# The Ecclesiastical Review

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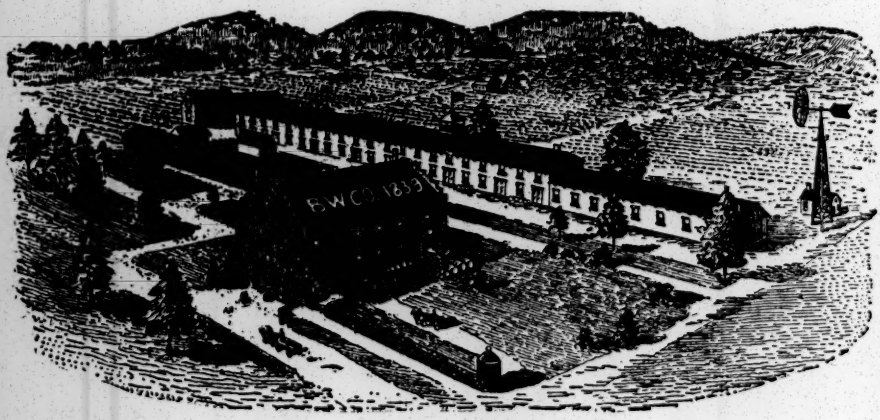


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THE
ECCLESIASTICAL REVIEW

TENTH SERIES.—VOL. VIII.—(XCVIII).—APRIL, 1938.—No. 4.

## FROM GOOD FRIDAY TO EASTER SUNDAY.

IN the early Christian centuries the liturgical period of mourning for the death of Jesus Christ lasted from the completion of the Mass of the Presanctified on Good Friday until the late hours of Holy Saturday. Then the blessing of the new fire, the paschal candle and the font, and the chanting of the prophecies and of the litanies constituted a preparation for the joyful Mass of the Resurrection which began only about dawn on Easter Sunday. Accordingly, there was a more faithful commemoration of the " three days " which the Son of God willed to spend under the sway of death than there is at the present day, when the Mass celebrated on Holy Saturday morning inaugurates the happy paschal season. The custom of thus anticipating the Easter Mass by almost an entire day was introduced into the Latin Church in the eleventh century, and by the thirteenth century was in general use. Therefore, as Dom Guéranger observes, " there is an apparent contradiction between the mystery of Holy Saturday and the divine service which is celebrated upon it. Christ is still in the tomb, and we are celebrating His resurrection. The hours preceding Mass are mournful; and before midday the paschal joy will have filled our hearts." [1]

Because the season of mourning for our dead Saviour is so brief nowadays, we are apt to overlook the important and interesting doctrines relative to the state in which the human body and soul of Christ existed from the ninth hour of Good Friday, when He gave up the ghost on the cross, until the moment on Easter Sunday morning when His body and soul were reunited in the tomb of Joseph of Arimathea.

[1] *Passiontide and Holy Week*, p. 549.

In general, the condition in which the human elements of the Word Incarnate abode during this period was a combination of the humiliation which was characteristic of His mortal life and of the glory that was to be the prerogative of His risen humanity. His body reposed in the tomb, still bearing the marks of His dolorous and ignominious passion; but His soul had entered into a state of eternal peace and triumph. Echoes of this unique combination are found in the Matins and Lauds of Holy Saturday, with their mingled strains of mourning and of victory: *Plangent eum quasi unigenitum . . . O mors, ero mors tua.*

The explicit information provided by Sacred Scripture concerning the " three days when the Son of man was in the heart of the earth " [2] is very meagre. However, when the data gleaned from the inspired writings are explained and enhanced by the tradition of the Church and studied in the light of other Catholic doctrines, a considerable knowledge of the subject can be obtained.

During the period of about thirty-five hours that intervened between Christ's death and His resurrection His human nature was separated into three distinct parts—body, blood and soul. The body, bruised and torn, was taken down from the cross and placed in the sepulchre toward evening of that eventful Good Friday. Some theologians teach that our Lord's dead body was preserved from even the first signs of disintegration that normally make their appearance shortly after death. This would seem to be the view of St. Thomas.[2a] Janssens, O.S.B., holds that not even *rigor mortis* was present in that sacred body.[3] The chief scriptural argument adduced by the defenders of this opinion is the tenth verse of the Messianic Psalm 15—cited by St. Peter in his discourse on Pentecost: [4] "Thou wilt not leave my soul in hell; nor wilt thou give thy holy one to see corruption ".

Nevertheless, there seems to be no teaching of revelation or of the Church ascribing such complete incorruptibility to Christ's dead body. The scriptural text just quoted excludes only the advanced putrefaction that normally occurs long after death; [5] and in the case of our Lord's body this was sufficiently precluded by the fact that it was destined in God's providence for a revivification soon after death. It must be remembered that to at-

[2] *Matthew*, 12:40.
[2a] *Summa*, P. III, q. 51, a. 3.
[3] *De Deo Homine*, II, p. 875.
[4] *Acts*, 2:27.
[5] Vaccari, S.J., in *Biblica*, 1933, p. 408, and in *Verbum Domini*, 1933, p. 321.

tribute absolute incorruptibility to our Redeemer's dead body implies a miraculous intervention of divine power giving it a special quality which in some measure would partake of the impassibility that it acquired, according to the common belief, only at the resurrection. And so, it seems quite conformable to Catholic tenets to hold that there took place in the body of Christ while it lay in the sepulchre those slight modifications that can be called preludes to corruption. Those scholars who uphold the authenticity of the Holy Shroud of Turin explain some of the stains on the winding-sheet as effects of these physical reactions.[6]

This interpretation of the " incorruption " of Christ's body is by no means novel. Writing in the sixth century, St. Fulgentius distinguished several senses of the word " corruption ", and in reference to complete disintegration wrote: " This corruption the flesh of Christ did not see, which rose on the third day ". Then he continued: " Christ did not see corruption because His flesh experienced no putrefaction. *However, it was not the incorruptibility of the flesh that effected this, but the celerity of the resurrection* ".[7]

A considerable quantity of our Lord's blood had been drained from His veins at various stages of His passion—during the agony in the Garden, the scourging, the crowning with thorns, the ascent to Calvary, the crucifixion, and finally at the piercing of His side after death. This blood was therefore dispersed in many places—on the soil of Gethsemane, the pavement of Pilate's courtyard, the scourges and the crown of thorns, the road to Calvary, the cross, the lance. It is the common teaching of theologians that this blood retained its essential constituents, so that it could be resumed at the resurrection. Whether or not a special miracle was necessary for this purpose, is not easy to determine. I am inclined to think (though I broach the view with some hesitancy) that this shed blood—or at least a sufficient quantity of it to supply Christ's body at the resurrection—retained its identity in a natural manner. For dried blood can remain on an object for a length of time, keeping the chief ingredients it had in the veins, and recognized by common consent as blood. This manner of " incorruption "—analogous

[6] Vignon, *Le Saint Suaire de Turin*, Paris, 1938, pp. 37, 53, 209.

[7] Ep. 18; Migne, P. L., LXV, 495, 496.

to that which was just predicated of our Lord's body—can be ascribed to the blood separated from the body without doing violence to any teaching of the Church. Indeed, Suarez favors such an interpretation when he says: "It was not against the incorruption of Christ's body . . . that the blood should lose its proper and so to say vital form, whether that be the rational soul or some other form, provided it is not asserted that the blood suffered further resolution or transformation, so long as one holds that it remained incorrupted, *under the form, so to say, of a corpse, appropriate to it.*" [8]

Some theologians, including Suarez,[9] have asserted that *all* the blood was drained from our Saviour's body, the last drops coming forth with the water that flowed from His side after death. But there is no convincing argument for this opinion; for the wounds inflicted on Christ do not seem to have been of a nature to render His body entirely bloodless. However, it is certain that there did not remain in His dead body a sufficient quantity of blood to supply its normal needs in life.

The created soul of our Saviour passed the interval between His death and His resurrection in the Limbo of the Fathers, as will be explained in detail later. It is of interest to note that because of the dissociation of His soul and body we cannot correctly say that Christ was a *man* during this interval.[10]

A most important doctrine for the understanding of the theological aspect of the period under discussion is that the divinity —that is, the personality of the Word—remained hypostatically united to all three parts of Christ's humanity during the entire time of their separation. Each of these three elements was therefore worthy of divine homage (*latria*) such as we now give to the living human nature of our Lord in the Blessed Sacrament. As regards the body and the soul the doctrine of the permanence of the hypostatic union is absolutely certain, if not a matter of faith. A few of the Fathers, such as St. Epiphanius [11] and St. Hilary,[12] seem to have believed that the divinity left the body at the moment of Christ's death. But the vast majority of ecclesiastical writers from the earliest centuries unhesitatingly proclaim that the hypostatic union continued to extend to the body as

[8] *De Myst.*, Disp. 47, s. 3, n. 7.
[9] *De Myst.*, Disp. 41, s. 1, n. 6.
[10] *Summa*, P. III, Q. 50, a. 4.
[11] *Haeres.*, 69; P. G., XLII, 306.
[12] *In Matt.*, Cap. 33; P. L., IX, 1075.

well as to the soul of our Saviour during the time He was dead. Indeed, this is the only logical interpretation of the Apostles' Creed, which attributes to the *Son of God* what happened both to the body and to the soul of Christ after death—" *Who* was buried. *He* descended into hell ". Since all that is done to or by a substance is predicated ultimately of its subsistence, or personality,—according to the well-known scholastic axiom *Actiones et passiones sunt suppositorum*—these words of the Creed must be taken to signify that the personality of the Son of God remained hypostatically united both to the body and to the soul of Christ even after they were sundered by death. St. Thomas argues that the hypostatic union persevered with the body from the principle that union with God is lost only by sin, and since Christ committed no sin, His body did not lose by death its personal union with the divinity. The Angelic Doctor then demonstrates the continuance of the hypostatic union with the soul by an *a fortiori* argument, the soul being more intimately united with the divinity than the body.[13]

That the blood shed during the passion remained hypostatically united with the person of the Word, while not a matter of faith or even a certain doctrine, is a most probable theological opinion.[14] A few medieval writers contended that even during His lifetime the blood of our Saviour was not immediately united to His divine personality.[15] Nowadays however, it must be regarded as an unquestionable doctrine that the blood of the living Christ was directly terminated by the divinity; and by application of the argument of St. Thomas given above it would seem to follow that this union too continued after death. Nevertheless, in the fifteenth century this question occasioned a spirited controversy between the Dominicans and the Franciscans until Pope Pius II in 1464 decreed that neither side could accuse the other of sin or of heresy until the Holy See had definitely settled the matter.[16] No decision has yet been issued. However, the affirmative view is now so prevalent that no authoritative statement of the Church seems necessary. Thus, even Father Minges, O.F.M., the competent representative of the

[13] *Summa*, P. III, Q. 50, aa. 2, 3.

[14] Galtier, *De Incarnatione et Redemptione*, n. 201.

[15] Cf. Suarez, *De Incarnatione*, Disp. V, s. 6, n. 3.

[16] Denzinger, 718.

Franciscan school, argues in favor of the opinion asserting the continuance of the hypostatic union of Christ's blood with the personality of the Word after His death.[17]

The doctrine that our Lord's body, soul and blood remained hypostatically united to His divine personality during the period from His death until His resurrection is a logical conclusion from the venerable Christological axiom *Quod Verbum assumpsit, nunquam dimisit.*[18] This axiom signifies that once the Word had assumed a human nature He continued, and will continue for all eternity, to retain in the unique intimacy of personal union all that belongs essentially or integrally to that nature. However, this axiom is not to be taken in its most literal sense. In the course of His mortal life the normal physical changes due to digestion, growth and excretion were constantly taking place in Christ's body, so that there was a continual flux of its individual material components. What the axiom means is that from the moment when God became man the divine personality unceasingly preserved its intimate union with the created soul it had assumed in the womb of Mary and with a sufficient quantity of corporeal ingredients—flesh, bone, blood, etc.—to form a perfect body. Consequently, even when soul, body and blood were separated from one another, each remained within the scope of the hypostatic union.

At the time of the resurrection, when Christ's soul was reunited with His body, the same blood which had been shed during the passion was restored to His veins. For, a resurrection in its most perfect form—such as was surely accorded to our Saviour—demands complete identity between the body that dies and the body that lives again. Nevertheless, it is quite possible, and even probable, that a small quantity of the blood was not restored, but remained on the scourges, the winding-sheet, etc. The reason would seem to be that not all the blood that had flowed from His wounds was necessary for the integrity of His glorified body. But these blood-stains were then dissociated from the hypostatic union, just as were the tears, perspiration, etc., that were detached from our Lord's body during His mortal life.[19]

[17] *Theol. Dogm. Compendium,* I, p. 181.

[18] Cf. St. John Damascene, *De Fide Orthodoxa,* Lib. III, cap. 27.

[19] Galtier, *De Incarnatione et Redemptione,* n. 201.

But we are concerned especially with the activities of our Saviour's soul during the period between His death and His resurrection. When He gave up the ghost on the cross, according to the Apostles' Creed: " He descended into hell ". Evidently, these words can refer only to our Lord's human soul—not to His body, nor to His divine nature as possessed in common with the Father and the Holy Ghost. It is interesting to note that this article does not appear in the primitive form of the Roman Creed. It seems to have been first incorporated into the form used at Aquileia, some time in the fourth century.[20]

The English " hell " in this article is not an adequate rendition of the Latin *inferos* or *inferna*. (Both forms are found in the ancient symbols). The Latin noun signifies " the lower regions " without any further specification, and corresponds to the Hebrew *Sheol*. The Jews entertained rather vague ideas as to the state of the souls of the departed, and accordingly used the common designation *Sheol* for the abode of all the dead. However, it is certain that for at least three centuries before the advent of Christ the Jewish people recognized two distinct places in the after-life—a place of peace for the good, and a place of punishment for the wicked.[21]

From the principles of Catholic theology we know that besides these two states there must have been two others—purgatory for those who died in sanctifying grace but with a debt of temporal punishment still unpaid, and the Limbo of the Children for those who died with only original sin on their souls.

The abode of the just under the Old Dispensation is known as the Limbo of the Fathers or the Bosom of Abraham. This latter phrase was used by our Lord to designate the state of peace merited by the beggar Lazarus after death.[22] The Talmudists seem to have applied this expression, not to the general resting place of the just, but to a special reward conferred on certain privileged souls in the intimate companionship of the patriarch Abraham.[23] However, in patristic writings and in Catholic theological literature the " Bosom of Abraham " is taken in a broader sense as the place beyond the grave where all the just

[20] *Dict. de Théol.*, I, 1663.

[21] Lattery, S.J., *Old Testament Doctrine of the Future Life*, in Cambridge Summer School Lectures for 1936.

[22] *Luke*, 16:22.

[23] Buzy, *Les Paraboles*, p. 375.

souls were assembled prior to the accomplishment of the Redemption; and the Roman Catechism uses the expression in the same sense. The use of the word " Limbo " as a synonym began in the thirteenth century.[24]

In the Limbo of the Fathers the souls of all those were detained who had departed this life in the friendship of God and had subsequently expiated—if necessary—their debt of temporal punishment in purgatory. Included among these were the souls of infants who had died after receiving circumcision or the sanctifying rite for those outside the race of Abraham known as the *remedium naturae*. The Roman Catechism describes the condition of those in Limbo as one of peace and hope: " Sustained by the blessed hope of redemption, they enjoyed a peaceful abode ".[25] These souls did not possess the essential factor of heavenly beatitude, the intuitive vision of the divinity. God could indeed have granted them this privilege through the anticipated merits of the Redeemer, just as He granted graces to mankind—by borrowing in advance, so to say, from the infinite store of supernatural treasures that His Son was to acquire for the human race. However, it has been the constant belief of the Catholic Church that up to the time of the actual accomplishment of man's redemption no human soul but that of the Redeemer Himself was in the habitual possession of the beatific vision. This doctrine is undoubtedly implied in the assertions of St. Paul, that Christ dedicated a *new and living way* into the holy of holies (heaven) by His *flesh*, and that the just who died under the Old Law beheld the promises of salvation *from afar off*.[26] Moreover, the statement of St. Peter, that those to whom the separated soul of Christ preached were *in prison*,[27] would hardly be applicable to souls enjoying the essential bliss of heaven.

According to St. Thomas [28] the deprivation of the beatific vision caused these holy souls some measure of sorrow. Of course, this sorrow had nothing in common with the despairing anguish of the damned, for those detained in Limbo knew that in God's good time their desire to possess Him would be realized. Furthermore, they were entirely free from *poena sensus*—that is,

[24] *Dict. de Théol.*, IX, 761.
[25] P. I., Cap. 6, n. 3.
[26] *Hebrews*, 10:20; 11:13.
[27] *I Peter*, 3:19.
[28] *Summa*, III, Q. 52, a. 2, ad 2.

pain inflicted by divine justice over and above the suffering arising from the privation of the beatific vision. They retained the theological virtues of faith, hope and charity; and were rendered impeccable by divine grace. At the same time, they were incapable of further merit because they had reached the *status termini* at the moment of death. They could pray for themselves (that the time of their delivery might soon arrive) and for those still on earth. However, they had no ordinary means of knowing what was happening to their loved ones engaged in life's battle, such as the saints in heaven now possess in the beatific vision.[29]

It is the more common belief of theologians that Limbo, like the other abodes of the departed, was situated in a definite place beneath the surface of the earth. Pohle casts doubt on this generally accepted view when he writes: " The theological arguments of certain scholastic writers, based on the geocentric conception of the universe, can claim no probability, much less certitude ".[30] Nevertheless, the traditional opinion is undoubtedly favored by the words of the Creed: " He *descended* into hell ". And St. Paul corroborates this opinion when he says: " Now that He ascended, what is it but because He also *descended first into the lower parts of the earth* ".[31]

It was to this Limbo of the Fathers that the soul of Christ took its flght after His death. This would seem to be so generally an accepted interpretation of the words of the Creed, and so universally preached to the faithful, as to rank as a truth of Catholic faith. Some of the older Fathers were not indeed very explicit in their explanation of our Lord's " descent into hell ", contenting themselves with a mere statement of the article itself. But others gave a definite exposition of this doctrine. Thus, Tertullian says that Christ descended " to the souls of the patriarchs ",[32] and St. Cyril of Jerusalem asserts that our Saviour went down into hell " to free the just." [33] This interpretation finds its scriptural basis in the words of St. Peter: " Being put to death indeed in the flesh but enlivened in the spirit, in which also coming He preached to those spirits that were in prison ".[34]

[29] Suarez, *De Myst.*, Disp. XLII, s. 1, nn. 7-12.
[30] Pohle-Preuss, *Soteriology*, p. 98.
[31] *Ephesians*, 4:9.
[32] *De Anima*, Cap. 7; P. L., II, 657.
[33] *Catecheses*, IV, n. 11.
[34] *I Peter*, 3:19.

The only souls that could profit by the preaching of Christ in the other life were those who had passed from this world in the state of grace; and of these the ones to whom the glad tidings of salvation would naturally be given were those who were ready for admission into heaven, rather than those still burdened by a debt of temporal punishment.

Durandus held that Christ's soul descended into Limbo, not by its essence, but only by its power and efficacy.[35] But this view is not tenable, for it is opposed to the words of the Creed and to their traditional interpretation. Moreover, there is no probability to the philosophical theory from which Durandus deduced his conclusion—that the human soul, when separated from the body, cannot be present in a definite place except by exercising some operation on material beings.[36]

Christ conferred no benefit on the damned, whose fate was determined for all eternity at the particular judgment. Nor did His soul enter into the dismal abode of lost souls. At most one could say with St. Thomas that by His power He descended into the hell of the damned, in the sense that at His death it was revealed to the reprobate that the redemption was accomplished " to their shame and confusion ".[37] The statement of St. Peter, that those to whom Christ preached after death " had been some time incredulous when they waited for the patience of God in the days of Noe," [38] might seem at first to imply that our Saviour visited the place of the wicked. St. Augustine admitted the difficulties involved in this text and devoted a lengthy letter to its exposition [39]—an exposition which itself is not free from difficulties. At any rate, the tradition of the Church is opposed to any theory of the salvation or alleviation of those condemned to hell. The meaning of St. Peter's words seems to be that many of those who did not heed God's warnings prior to the universal deluge repented before death and thus were present in Limbo to greet the soul of Christ.

Neither did our Lord change substantially the state of those who had died with only original sin on their souls, and were then

[35] In III, Dist. 22, q. 3.
[36] Suarez, *De Myst.*, Disp. XLIII, s. 2, n. 11.
[37] *Summa*, P. III, Q. 52, a. 6.
[38] *I Peter*, 3:20.
[39] Epist. 164; P. L. XXXIII, 709.

in the Limbo of the Children.[40] It is not certain to what extent the souls in purgatory benefitted by His visit to the lower regions. Some medieval scholastics seem to have taught that He then released all those suffering in purgatory and admitted them to Limbo.[41] But the more probable view is that of St. Thomas —that our Saviour admitted to Limbo at His coming, not all the souls in purgatory, but only certain ones, especially those who during their lifetime had manifested a special devotion to His passion and death, foreseen by faith.[42]

The chief purpose of Christ's descent into Limbo is thus stated by St. Peter: " He preached to those souls that were in prison ". The main theme of His preaching was naturally the glad tidings that redemption had been accomplished and that soon these holy souls would be released from their place of banishment and admitted to the ineffable joys of heaven. It is a common theological teaching that on this occasion the soul of Christ, as the instrument of divine power, conferred on these souls the beatific vision, so that from this time on they possessed the principal element of supernatural beatitude. This was implied in the consoling promise made by the dying Redeemer to the repentant thief in the dark hours of Good Friday afternoon: " This day thou shalt be with me in paradise ". The theological reason for this conclusion is found in the fact that it was only because the price of redemption was not yet actually paid that the souls in Limbo were deprived of the intuitive vision of the Godhead. Now, this reason no longer held after the divine Victim had been immolated. The Roman Catechism thus describes the effects of Christ's entrance into Limbo: " Immediately His appearance brought a most brilliant light to the captives, and filled their souls with immeasurable joy and gladness, and also imparted to them the most desired beatitude, which consists in the vision of God." [43]

It must be noted however, that although the just in Limbo were then privileged to obtain the beatific vision, to be possessed forever, they were not admitted into the *place* divinely constituted as heaven until Christ's ascension. Describing this

[40] *Summa*, P. III, Q. 52, a. 7.
[41] Cf. Suarez, *De Myst.*, Disp. XLIII, s. 3, n. 11.
[42] *Summa*, P. III, Q. 52, a. 8, ad 1.
[43] P. I., Cap. 6, n. 6.

glorious event, the Roman Catechism says: "The souls of the godly whom He had freed from hell He introduced with Himself into the abode of eternal blessedness." [44]

The soul of Christ remained in Limbo during the entire period intervening between His death and His resurrection, and came forth only on Easter morn, when the time of His glorification was at hand. The beautiful *Exultet,* written for the hours immediately preceding the dawn of Easter, proclaims: "O truly blessed night which alone merited to know the time and hour in which Christ rose again from hell". During this interval Christ endured neither pain nor humiliation. If anything, His stay in Limbo was a time of triumph for His soul; for He was manifested to the souls of all the departed, both just and unjust, as the conqueror of sin and of death. Yet, His victory was fully accomplished only when His body shared the glory of His soul, and those on earth were made aware of His triumph — when in the early hours of Easter Sunday His soul ascended from Limbo to unite itself with His body and blood, and in the fulness of beauty and majesty He came forth from the tomb to prove to the world that He was in truth the Son of God.

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[44] P. I., Cap. 7, n. 6.

## THE FORTHCOMING REVISION OF THE NEW TESTAMENT.

### IV. Some Canonical Aspects.

THE USE OF THE VULGATE as the basic text for the revision of the New Testament now in process brings to the mind of biblical scholars, Catholic and Protestant alike, a question that is ever ancient and ever new. Why cannot we have an approved English version of the Sacred Scriptures based on the critical Greek and the Hebrew text instead of on the Latin Vulgate? It must be admitted that the Holy See can approve such a version. As Father Augustine says, " The Holy See may approve any versions, with or without notes; it may even—which is, however, not likely to occur—approve versions made by non-Catholics." [1] That such a course on the part of the Holy See is unlikely, however, will appear from the following discussion.[2]

The Council of Trent, in April, 1546, adopted the Vulgate as the *authentic*, that is, the one and only official Catholic text of Holy Scripture, in the following words: " Statuit et declarat ut haec ipsa vetus et vulgata editio, quae longo tot saeculorum usu in Ecclesia probata est, in publicis lectionibus, disputationibus, praedicationibus et expositionibus, pro authentica habeatur, et ut nemo illam reiicere quovis praetextu audeat vel praesumat." [3]

It is manifest that this decree does not intend to depreciate the value or authority of the original texts. It merely sets up the Vulgate as a safe guide to the revelation contained in the original, and selects this version in preference to other Latin versions current at the time. Thus the Vulgate was made the accepted text of the Church for the purposes named in the decree, and all other versions were excluded.

It should likewise be apparent that this decree of the Council of Trent limits itself to " public reading, scholastic disputations, sermons and exegesis," and does not in itself forbid the private use of other versions. This is still the law. Pope Leo XIII forbade

[1] Augustine, *A Commentary on the New Code of Canon Law*, Vol. IV, p. 448.

[2] Can. 1391 gives the bishop wide powers in the matter of supervising and approving a translation of the Scriptures, subject, however, to the general law to be explained later.

[3] *Conc. Trident.*, sess. IV, decr. de edit. et usu Sacr. Liborum. Mansi, 33, 22ff.

the use of editions of the original texts and of ancient versions of the Sacred Scriptures as well as other versions when done by the hands of non-Catholics, no matter how faithfully and accurately they may have been executed.[4] He permits the reading of the above books only to those who are engaged in biblical or theological studies, and then only when such books do not impugn the Catholic faith either in their introductions or in their footnotes. This legislation is virtually incorporated in canons 1399 and 1400. But neither Leo XIII nor the Code of Canon Law places any ban on new editions or translations, even into the vernacular, when done by Catholics in accordance with the prescriptions of the Church. It is therefore obvious that the Revision Committee selected for the present effort could have given us an English translation from the Greek if it so desired.[5] But such a translation would not have been advisable or feasible, as will appear later.

The attitude toward the Vulgate taken by the Council of Trent has ever been maintained by the Church. Thus, Leo XIII [6] in relation to the teaching of Sacred Scripture has the following to say: "The professor, following the tradition of antiquity, will make use of the Vulgate as his text; for the Council of Trent decreed that 'in public lectures, disputations, preaching and exposition,' the Vulgate is the authentic version; and this is the existing custom of the Church. At the same time the other versions which Christian antiquity has approved, should not be neglected, more especially the more ancient MSS.; for, although the meaning of the Hebrew and Greek is substantially rendered by the Vulgate, wherever there may be ambiguity or want of clearness, the 'examination of older tongues', to quote St. Augustine, will be useful and advantageous."

The same Holy Father in his Constitution *Officiorum ac Munerum*, cap. 3,[7] does not hesitate to say "versiones omnes in lingua vernacula, etiam a viris Catholicis confectae, omnino

[4] Leo XIII, const. *Officiorum ac Munerum*, 25 January, 1897, nn. 5, 6, 8., *Fontes*, n. 632.

[5] Can. 1385, 1391; Pernicone, *The Ecclesiastical Prohibition of Books*, Washington, 1932.

[6] Leo XIII, const. *Providentissimus Deus*, 18 November, 1893, *Fontes*, n. 621. (Translation from Seisenberger, *Pract. Handbook for the Study of the Bible.*)

[7] Cf. footnote 4.

prohibentur, nisi fuerint ab Apostolica Sede approbata, aut editae sub vigilantia Episcoporum, cum adnotationibus desumptis ex Sanctis Ecclesiae Patribus, atque ex doctis Catholicisque scriptoribus." [8]

Comparing these two quotations, it would almost seem as though the Pontiff were placing the Vulgate and the vernacular translations in the same category in so far as Church supervision is concerned. The reason is not difficult to find. The Church, with motherly devotion, is ever jealous and ever vigilant in protecting the spiritual health of her children. She wants them to drink deep of the fountains of revelation, but she insists that these fountains shall not be contaminated. The Vulgate, by long usage as well as by positive legislation, has been recognized by the Church as a healthful source of God's inspired word, and as the only Scriptural source from which Catholics may refresh themselves at public gatherings.

It would therefore seem inconsistent if the Church were to have one law for the Latin language and another for the vernacular. On this account the law is very definite: while it is not forbidden to translate original texts or ancient versions of the Bible if one complies with the requirements of the Church, nevertheless such translations are for private, not for public use.

This latter point was made clear by a response of the Biblical Commission to the Bishop of Bois-le-Duc, 30 April, 1934.[9] We quote in full:

Proposito ab Excmo. Episcopo Buscoducensis, nomine etiam ceterorum Excmorum. Episcoporum provinciae neerlandicae, sequenti dubio: Utrum permitti possit in ecclesiis populo praelegi pericopas liturgicas Epistolarum et Evangeliorum secundum Versionem non ex veteri vulgata latina editione, sed ex textibus primigeniis sive graecis sive hebraicis?

Pontificia Commissio de re Biblica ita respondendum decrevit: Negative; sed versio S. Scripturae Christifidelibus publice praelegatur quae sit confecta ex textu ab Ecclesia pro sacra liturgia approbato.

Die 30 Aprilis 1934, in audientia infrascripto Consultori ab Actis benigne concessa, Ssmus. Dominus Noster Pius PP. XI praedictum responsum ratum habuit et publici iuris fieri mandavit. — Ioannes Baptista Frey, C.S.Sp.

[8] Cf. can. 1385 and 1391, where this legislation is incorporated.

[9] Decretum de usu Versionum S. Scripturae in Ecclesia, *A.A.S.*, XXVI, 315.

This response is self-explanatory, and the words " publici iuris fieri mandavit " seem definitely to settle the entire question. While in the strict sense it refers only to the Epistles and Gospels read to the people in church, *a pari* reasoning should make it definite that the response would have been the same had the question concerned itself with any other form of public usage of Sacred Scripture. The fact that the liturgy is mentioned should not weaken this conclusion, since all the work of the Church, as well as the liturgy, tends toward the one end—the spiritual nourishment of the faithful.

Suppose the new revision were based upon the Greek text, or in the case of the Old Testament upon the Hebrew: it would immediately appear that the work could not be used in the class-room, on the platform, or in the pulpit. True, it would provide biblical authorities with new material for discussion, and scholarship might advance to some degree; but its general utility would be so limited in scope as to make one doubt whether the good it might accomplish would be in proportion to the time and energy spent in its production. On the other hand, an approved revision of the Vulgate may be used universally and every class will profit by its appearance. It will certainly do the greatest amount of good for the greatest number of Catholics. Nor will scholarship suffer in the least. The translators, all trained in biblical methodology, have illumined the pages of their new revision with the light of modern research. Where the wording of the Vulgate seems to be at variance with that of the Greek, these variations are taken into consideration. Thus their work will provide the average reader with the fruits of research and study, fruits more appreciable because not obtainable by the individual reader even from a reading of the translated Greek text.

Granting, however, the wisdom of the Revision Committee in choosing the Vulgate as their basic text, a further question arises. What will be the legal nature of the new revision after its publication? I take it that the translators are complying with all the laws of the Church, and that the publication will have episcopal approbation not merely from one bishop, but perhaps from all the bishops of the United States. In this latter case we should have an approved version for the entire country.

But, would such universal approval make the work *authentic*—that is to say, a version that would exclude the public use of all other versions extant in the United States?

An examination of canon 1891 seems to indicate a negative answer. It reads: " Versiones s. Scripturarum in linguam vernaculam typis imprimi nequeunt, nisi sint a Sede Apostolica probatae, aut nisi edantur sub vigilantia Episcoporum. . . ."

Applying to this canon the general principle of the natural law, that liberty is in possession, it will be seen that the Church does not absolutely forbid the printing of versions of Sacred Scripture in the vernacular, but merely lays down certain conditions that must be fulfilled if this work is to be done legally. The " vigilance " of the bishops is one of these requirements; but certainly any bishop has the right from this canon to supervise the editing of a new version if he sees fit. Now, since a bishop rules his diocese *iure divino,* it is hardly conceivable that any other bishop or group of bishops, save a general council or the Holy Father himself,[10] could take from him a right which he possesses under the general law. Moreover, even if it be admitted that an individual bishop can prescribe a certain version for his own diocese, we must deny that such a prescription would be binding on his successor.

There are more than canonical reasons why this should be so. The Vulgate is written in a dead language. It will be just as intelligible centuries from now as it is to-day, and the Church will continually have an indisputably authentic source of written revelation. But modern languages are subject to change, and from time to time new editions of the Bible in the vernacular languages will be necessary when the older ones become archaic. The utility of an *authentic* version in a living language, in the same sense that the Vulgate is authentic, seems therefore highly questionable. Admitting that uniformity in the English text of Sacred Scripture is a " consummation devoutly to be wished," it could easily be secured by an agreement on the part of the Episcopate of the United States that each member will adopt the new revision for public usage in his own diocese. The power of supervision possessed by the bishop, together with the good that

[10] It is foreign to the policy of the Holy See to do this. Cf. Instructio S. C. de Prop. Fide., *Conc. Balt. II, Acta et Decreta,* Baltimore, Murphy 1868, p. lxiii.

might come to religion from a more intelligible and better edited version of the word of God, would undoubtedly warrant him in excluding what is somewhat obsolete and in insisting on the use of the new revision for public functions.

This conclusion seems perfectly in accord with the mind of the Sacred Congregation *de Propaganda Fide* expressed to the Fathers of the Second Plenary Council of Baltimore.[11] The Sacred Congregation deemed it " opportune " to have a recognized English version. They further suggested that Catholic scholars in America should one day collaborate in a revision of the *Douay Bible* by comparing its various editions with other accepted English Catholic versions. If the new edition " left nothing to be desired," they expressed hope that the various bishops might gradually adopt it so that in time, if the matter were proposed at a Plenary Council, the work might merit approval for the common use of the faithful to the exclusion of other versions.

This instruction, however, must not be stretched too far. It is suggested that the term " exclusion of other versions " referred to other versions then in use, which the Second Plenary Council itself admitted were in need of correction or revision. It would therefore appear that in the general adoption of the new revision and the exclusion of all other versions, such exclusion would not refer to future attempts on the part of individual bishops to make more readable and more intelligible the written word of God translated into English.

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[11] Cf. ECCL. REV. 98 (1938) 48.

## THE THEOLOGY OF MEDITATION. II.

### The Object of Meditation.

IN SPEAKING OF MENTAL PRAYER, Saint Thomas says that we are to meditate that this holy thing is the cause of our salvation.[37] The holy thing is actually the mercy and the holiness of God, manifest in the passion and sacrifice of Christ. Meditation is an exercise conducive to the perfection of the process of prayer precisely in so far as it deals with this very point.

It is important to note that the object of meditation, or the thing about which we reason to the effect that our prayer may be made more perfect, is necessarily something supernatural and practical. These two aspects are essential. Meditation is not an exercise of prayer if the consideration is merely speculative; or, on the other hand, if it is divorced from the supernatural; for only the supernatural in the practical order is calculated to rouse the act of devotion upon the fervor of which the success of prayer is dependent.

Theology supplies us with the method of judging this fact through its usual procedure in dealing with a cause. Mental prayer belongs to the process of prayer, because that prayer is a human act, and because it becomes more perfect in so far as it is more perfectly enlightened. Prayer is the petition of fitting things from God, and it is necessarily based upon the mercy of God, rather than upon any merit of our own. Consequently prayer is more enlightened in so far as this is seen precisely as a cause of the fitting thing which we petition from God, namely the affair of our salvation.

The consideration of the divine mercy obviously involves an appreciation of the teaching of the entire supernatural order, especially the teachings contained in the treatises " De Deo Uno et Trino, de Deo Creante et Elevante, de Verbo Incarnato et Redemptore, and de Sacramentis Ecclesiae." For we must not forget the characteristic unity of theology by which one thesis or part depends upon and is illustrated by all the others. The mercy of God and His holiness becomes more apparent when we realize the way in which we know Him. It becomes more apparent when we see it in its proper background with the

[37] Comm. in I ad Tim., 1 c.

other divine attributes and perfections. We can realize it still more fully when we see it in its manifestations, in the works of creation and of redemption. The work of redemption is accomplished in the sacrifice of Christ, the Incarnate Word. But all of the other acts and circumstances of Christ had their own proper relation to the passion, and the passion itself, as the cause of our salvation, is better understood and appreciated through a knowledge of these other deeds. Moreover, as Saint Thomas tells us, the power of the passion of Christ is applied to us through the sacraments of faith, and these sacraments, as signs, instituted by our Lord to produce the grace which they signify, must be considered in meditation as supernatural causes of our salvation.

Again, however, for one who has reached the use of reason, salvation is to be attained by way of merit. Consequently the meditation of the cause of our salvation must have a reference to the activity by which this is merited. For the nature of a cause, precisely in so far as it is a cause, is known through the examination of its effect. The effect of this cause is a salvation which we are to merit as members of the mystical body of Jesus Christ. We pray ultimately for that salvation, because prayer, although it is elicited immediately by the virtue of religion, is mediately a function of the virtue of hope. The object of hope, that to which it tends of its very nature, is objective beatitude, to be enjoyed as a member of Christ. Consequently the object of prayer itself is the same.

Although beatitude is, however, the ultimate object, the end to which hope aspires, it must also tend to those things which are ordered to this eternal beatitude, as conducive to it, and requisite for its attainment. Billot aptly observes on this point: "Not only do we hope for spiritual benefits from God, such as forgiveness of sins, grace in order that we may merit, and even the very merits of good works which are themselves the gifts of God, but even temporal things, in so far as they aid us to tend toward our heavenly beatitude." [38] The intimate relation between prayer and hope, noted by Billot, is expounded by Saint Thomas in his *Compendium Theologiae*.[39] "Therefore, since,

[38] Billot, *De Virtutibus Infusis*, editio 5a, Rome, 1928, pp. 356-7.

[39] *Compendium Theologiae*, Pars II, cap. 3.

after faith, hope also is required for our salvation, it was fitting that, as our Saviour became the agent and the perfector of our faith by reserving the heavenly sacraments, He should also lead us into a living hope, giving us the form of prayer. Through this form of prayer our hope in God is lifted up exceedingly, since we are instructed by God Himself about that for which we should petition." This teaching stands out after the doctrine given in the previous chapter. " The condition of man is such that he makes a plea to obtain from someone, especially a superior, that which he hopes to possess from that superior. So prayer, through which men obtain from God that which they hope to have from Him, is incumbent upon men."

The object of theological hope is of itself something difficult, and not to be obtained by our own unaided efforts, but only through the aiding omnipotence of God. But God is the first cause of all of our acts, and the ultimate source of all goodness, even inherent in human activity. Consequently, as Billot notes so well, even the merits of good acts themselves are the gifts of God. Again, salvation is to be procured through these acts. Consequently the meditation of mental prayer, in which we consider the Holy One in so far as He is the cause of our salvation, must also take cognizance of meritorious acts on our part. In this way the meditation of mental prayer is primarily practical in character.

When we meditate upon the divine cause of our salvation, we meditate upon Him as the cause of that which is the object of our desires. We consider Him in so far as He causes the good which we petition in our prayer. And, as the theologians note, petition involves the manifestation of a desire to a superior with a view of having it accomplished by Him. Since this desire is that of Christian hope, it refers primarily to God Himself, and to all other things in so far as these are conducive to the attainment of Him as our last end. Then that desire necessarily regards meritorious acts, which are not merely conducive to, but also necessary for the attainment of that end. These acts are individual and determinate. Consequently the meditation of mental prayer involves a consideration of definite meritorious acts, and approaches God, the cause and the object of our salvation, as one who is to be attained through meritorious acts which He gives.

Not only is God the first cause of these acts which we desire for the attainment of our salvation, but, in the Person of Jesus Christ, He offers us the supreme exemplar of those virtues from which these acts proceed. The life of sanctifying grace, of which these acts are the manifestation, is found in its fulness of perfection in the sacred humanity of Christ. Not only His life, but also His teaching, constitutes for us the perfect instruction in the way of salvation. To a lesser extent the Blessed Virgin and the Saints, in so far as they lived with the life of grace which they received from the passion of Christ, are our models and guides.

The object with which the meditation of mental prayer is concerned, then, must be the supernatural order, in so far as this has reference to our own activity; for, without the desire of virtuous meritorious activity on our part, there would be no desire of God as the end of that activity. There would be a velleity, but prayer itself is the expression of a desire, and meditation contributes precisely to the perfection of prayer.

One of the most potent agencies for indoctrination is the order of theology. Unfortunately the import of this theological order is sometimes quite overlooked. It is not by accident that the spiritual theologians place prayer among the general means of attaining perfection in the Christian life. As an expression of a desire for beatitude, prayer involves, at least implicity and remotely, a desire for the perfection which this life of grace of its very nature demands. The life of grace in this world is something progressive; indeed, in the last analysis, that is the reason why the life of the spirit is subject to the duration of time in this world. The life of grace, of its very nature, tends to grow into a state of relative perfection.

Meditation is classed among those exercises which are proper to the first stages of the spiritual life, and which tend toward the increase of the life of grace within us. Meditation is an agency for living the life of grace more fully and more perfectly. As an exercise within the process of prayer, then, it involves a desire not only of meritorious acts, but of these acts in so far as they are conducive to our advance in perfection. Again, the object of meditation is specified precisely by this orientation. And we consider God as the cause of our salvation, which we are to attain through meritorious acts, single and definite, within the

compass of our own lives and their circumstances, and which tend to bring us not only to God, but nearer to Him.

## The Order of Meditation.

Meditation, as a specifically human mode of intellectual procedure, necessarily involves a piecemeal treatment of the matter under consideration. Any one meditation will limit itself to one point in the economy of salvation. Again, because of the practical nature of the consideration, the matter will be viewed with reference to the activity of this individual, in the particular and definite circumstances of his spiritual life. Thus, for the priest, the meditation will concern the cause and the object of salvation with reference to the activity of one who partakes of the priesthood of Christ. The meritorious activity with which the meditation is concerned will be a sacerdotal activity, and a priestly activity exercised in the particular function with which he is charged.

But most important of all the theological considerations entering into the ordering of meditation is the doctrine of the three ways. Catholic doctrine assures us that there are three distinct classifications of those who live the life of grace. Some are definitely in the status of beginners, the *via purgativa*. Others have advanced into the state of those who progress, the *via illuminativa*. Finally those who have been faithful to the grace of God are raised to the status of perfection which modern spiritual theology characterizes as the *via unitiva*. The order among these three states is unchangeable in the ordinary dispensation of the life of grace, so that the immediate raising of Saint Paul to the status of perfection constituted a miracle of the order of grace.

These states differ, however, one from another. The life of grace of which they are conditions remains the same. But in the first status the characteristic concern of the soul is the removal of sin. In the second state the soul is principally concerned with an advance to God along the pathway of grace. In the third status the soul is chiefly occupied with the union with God, from which the status takes its name. Saint Thomas Aquinas gives a traditional and illustrative analogy when he likens these three states to the different periods of natural human

life.[40] The human life is always the same in its principle and in its essence, but obviously there is a distinction of periods within it. There is no immediate and total change from one to the other, but the one merges into the other which follows upon it. This analogy holds for the states of the spiritual life.

The fact remains that there are such distinct status of Christian perfection. And the order of spiritual theology places the meditation of mental prayer in the classification of those acts which are characteristic of the *via purgativa*. This by no means implies that meditation is impossible except for those who are beginners in the way of perfection. But it signifies that meditation as a function of mental prayer, and as a means of attainment of perfection has a certain orientation which makes it characteristic of those whose chief spiritual concern is the eradication of sin within their lives.

Consequently the orientation toward meritorious activity inherent in meditation must also be directed to the eradication of sin. For this reason the spiritual theologians stress the particular aptitude of the life and the passion of Christ as the subject matter of meditation in mental prayer.[41] The life of Christ, in so far as it is ordained to the passion, and leads up to this culminating act, contains the most efficacious consideration for the advance in virtue and the destruction of sin. As Saint Thomas says, the mysteries of the Godhead are in themselves sufficient and adequate matter for meditation, but, through the weakness of our bodily nature, it is fitting that we should be led to them through the consideration of the sacred humanity of our Lord.[42] Even through the process of meditation this can be to us a way by which we attain to the fullness of the divinity.

## Procedure.

The traditional theologians, like Vallgornera, were insistent upon the fact that all of the faculties of man should contribute to the enlightenment of the process of prayer through meditation. Utilizing the mystical theology of the pseudo-Dionysius, the Spanish theologian insisted upon the use of the imagination,

[40] *Summa Theologica*, IIa IIae; qu. 24; art. 7; also IIa IIae; qu. 183, art. 4.

[41] Vallgornera, *o. c.*, p. 231.

[42] *Summa Theologica*, IIa IIae, qu. 83, art. 3, ad. 2.

and by inference the other sense faculties indirectly, in this process.[43] For meditation is always the characteristically human mode of procedure, and it must involve the use of all those faculties which can enter into the perfection of a human process of reasoning. It was the peculiar virtue of the theologians that they should utilize all the data of their scientific knowledge in the service of the truth to which they were devoted. They realized that human intellectual knowledge originated in the data of the senses, and that the clarity and the perfection of the sense cognition contributed toward the perfection of the ideas which are abstracted from it. Consequently they were insistent upon the use of the imagination, in particular in so far as it should be exercised upon the details of the life of our Lord, and upon the various figures and images which He gave us in the parables. But the meditation itself tends to bring a man from the consideration of the image to the realization of the truth which it signifies. And in that practical realization, directed to the end of prayer, the perfection of meditation consists.

Vallgornera calls the actual process of meditation the pondering upon the truth presented in the images and figures of which the imagination has made use.[44] This implies a judgment, in the practical order, a realization of the life of Christ and of the perfections of God as an incentive to good activity. The pondering is a passing from one truth to the other, passing in this case from the consideration of the divine perfection and of the life of Christ to the judgment which is the cause of the act of devotion, to which the meditation of mental prayer is of its very nature ordained. From the revealed truth, as from a premise, we deduce the virtual content with regard to the practical desire and resolution for the government of our own activity. For, in the last analysis, it remains the act in which we meditate that this sacred thing is the cause of our salvation.

## Question of Method.

Unfortunately several of our manuals overstress the importance of the method in the formation of a meditation. The method is important, but its importance lies in the fact that it is an application of the principles of mental prayer. In teaching

[43] Vallgornera, *o.c.*, p. 221.

[44] Vallgornera, *o.c.*, p. 228.

about meditation chiefly through the proposal of a method, and in a certain partizanship for one method in preference to another, these manuals are inclined to harm the theological perspective of the student. Nothing but good can be said of the two methods most in use in our times. The Sulpician procedure has the advantage of stressing the end of meditation itself, and the Ignatian is of special value in so far as it insists upon the use of the various faculties which contribute to the success of this exercise. But, since the matter at hand is preeminently practical, the choice between them should be left to the individual. The method which a man finds most satisfactory to his progress in the spiritual life is evidently the better method for him. And, for that matter, there is no real reason why either of these methods should be followed in all their technical ramifications.

### Method of Saint Sulpice.

Both methods stress the necessity of an immediate preparation, without which, says Meynard, a man would be presumptuous to approach the Divine Majesty.[45] In the Sulpician method this proximate preparation consists in the remembrance of the presence of God, and in a petition to the effect that the meditation should be fruitful.[46] The body of the meditation, according to this method, is divided into three portions; adoration, communion, and coöperation. In the adoration, in which we have "Jesus before our eyes," according to the words of Tanquerey: "We consider an attribute or perfection of God, or a virtue of our Lord Jesus Christ as a model of the virtue we ought to practise, and then we pay our debts of religion (adoration, admiration, praise, thanksgiving, love, joy or compassion) to one or the other, or to God through Jesus Christ. In thus paying our respects to the author of grace, we dispose Him to hear us favorably." This statement lacks a certain theological nicety that might well be expected in a work of spiritual theology. Actually, as Saint Thomas tells us, prayer does not in any way alter the disposition of God, who is sovereignly willing to grant us the favors of which we stand in need; but it does render the

[45] Meynard, *o.c.*, p. 457. He cites Massoulie.

[46] Tanquerey, *o.c.*, Nos. 697-701, is the authority for what pertains to the method of Saint Sulpice.

suppliant disposed to be a proper recipient of the divine favors. However, the meaning of this teaching is clear enough. The first point in the Sulpician meditation centers around the consideration of the virtue for which we pray in God, in the sacred humanity of Christ, or in some saint, considered as a living member of the mystical body of Christ. This consideration is made with a practical orientation, with reference to the activity of which the will is a principle, and precisely with regard to the obligations of religion.

The second point, the communion, subtitled " Jesus drawn to the heart," is described by Tanquerey as " that by which we draw to ourselves, *in prayer*, the perfection or the virtue which we have adored and admired in God or in our Saviour." This is the very heart of the meditation. It includes a conviction of the necessity or the utility of the virtue considered. In the way the pattern of prayer is conserved, and the goodness of God is seen as the cause of our salvation. There follows upon this conviction a reflexion upon our lack of this virtue, with the requisite sequel of sentiments of " contrition for the past, confusion for the present, and desire for the future ". This desire is expressed to God in the third subdivision, the petition, to which all the other portions of the meditation have been ordered and directed. Thus the meditation, properly considered, terminates as it should, as a part of the process of prayer, leading to the perfection of the act of petition, precisely in so far as this petition of prayer is a means for advancement in the spiritual life.

The third point, which Tanquerey calls " Jesus within our hands ", consists of the particular, present humble and efficacious resolution, in line with the petition and with the considerations which have enlightened it. The resolution is to be renewed and examined at the time of the particular examen.

### Ignatian Method.

The theological perfection of the Ignatian method is no less obvious, especially when this method is described by a master as well qualified as Antoine Le Gaudier.[47] In the introduction the suppliant prepares himself immediately for the task of medi-

[47] Antonius Le Gaudier, S.J., (1572-1622), *De Perfectione Vitae Spiritualis*, edition prepared by Micheletti, Turin, 1934.

tation by a brief review of the matter which he is to consider. Then there comes the composition of place, in which the imagination tends to aid rather than to detract from the work of prayer. Finally there is a prayer to the effect that God may make the meditation itself proper and efficacious.

Of the meditation itself, Le Gaudier writes,[48] "Our blessed father Ignatius includes the entire process of meditation in the exercise of the three potencies—the memory, the intellect and the will, or, in what amounts to the same thing, in the three operations of the mind and in the affections of the will. He includes under the name of memory whatever pertains to the simple apprehension of things, and to the judgment, under the name of the intellect, discourse or reasoning, and under the name of affections all the movements of the will. The meditation resolves itself into a condition of familiarity with God in which we hold conversation with Him. This conversation takes the form of praising and glorifying God for His attributes and perfections considered in themselves, of thanksgiving for the favors we have received from Him, and finally resolves itself into prayer, the petition, in which we beg of God the graces we desire. Thus, in the splendid discussion of method by Le Gaudier the essential rôle of meditation, and of mental prayer in the process of prayer, centering about the act of petition becomes apparent.

## Benefits of the Theology of Meditation.

The advantages of viewing meditation from the point of view of theology are considerable. They take away from the practice of meditation all of the extrinsic difficulty that is connected with it. In the first place, and most important, theology shows the definite orientation of meditation as an exercise pertaining to the process of prayer, and contributing to advancement in perfection particularly along the line of freeing oneself from the ravages of sin. The man who considers meditation in the light of theology will know the object of his own meditation, and will understand the necessity of linking the splendors of the supernatural order with his own particular function in the mystical body of Christ. The priest will see in it an efficacious means for advancement in priestly virtue, and consequently for

[48] Le Gaudier, *o.c.*, vol. 2, p. 141 et seq.

success in the priestly life. He will see that through meditation the resources of the supernatural order are placed at his disposal for the attainment of his own object. He will realize the primarily practical character of meditation.

Secondly, theology shows clearly the integration of this holy exercise in the fabric of the supernatural life. To a man who is conversant with the theology of prayer, meditation can never appear as an isolated portion of this life, devoid of connexion with the other parts. For the practical help which we desire, the grace of meritorious works which avail to an advance in perfection, necessarily involves the proper performance of our own work. We appeal to God in prayer as to the cause of our salvation, and to the cause of a salvation which we must merit. The acts upon which we depend and which we desire are the object of that resolution which is the index of the sincerity and the strength of that desire.

And as the prayer of the priest finds its ultimate expression in the official majesty of the liturgy, the meditation which is the process contributing to the enlightenment of that prayer must necessarily have a bearing upon the performance of that liturgical functioning by the priest. And through its contribution to that prayer, it must, in the last analysis, aid the priest in the offering of that sacrifice in which all the prayer, and all the other worship of the mystical body, are epitomized and perfected, and which, by the sacred character within his soul, he is privileged to offer as the minister of Christ.

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## CLASSIFIED TREATMENTS OF "PROPRIETARII"

IN THIS THIRD and final paper dealing with the curious word *proprietarii* in the Golden Book of the Imitation of Christ,[1] a fairly large number of variants will be placed under appropriately distinguishing headings: Omissions, Literal Renderings, "Egoists," Owners of Property, A Unique View. Obviously, *proprietarii* has proved a stumbling-block to adventurous translators and editors.

### Omissions.

One might reasonably suppose that omission would be the rarest device of a translator whensoever he finds himself puzzled by the original text. For there is the easy method, already sanctioned by the earliest translators into English, French, Italian, Spanish, of simply rendering *proprietarii* literally, and thus transferring to the reader the task of interpretation. Despite such precedents as *propriétaires, proprietarî, proprietarios*—not to speak of *proprietaries* and *proprietors* in English—we find several English translations which leave out whatever idea was intended by Thomas à Kempis in his *proprietarii.*

A very early Spanish version by the eminent Dominican ascetic and scholar, Fray Luis de Granada, whose glowing tribute to Thomas à Kempis was largely quoted by Le Sieur de Beuil in his French version, omits *proprietarii* entirely. The bald rendering by "proprietaries" in the earliest English translation for some reason did not meet the approval of the editor of that version in "Everyman's Library", and he omitted the word, although Dr. Ingram had included it in his volume for the Early English Text Society.

In 1613 Fr. Anthony Hoskins, S.J., issued a translation which has become famous for the reason that nearly all the subsequent versions in English have been based upon it. We are therefore interested to note that he omitted the *proprietarii*: "All such as be lovers of themselves are bound in fetters, they are covetous, curious, wanderers. . .".

At least four subsequent English translations follow Hoskins in his omission. With slight alterations in spelling, the above excerpt from Hoskins is exactly in the revision made by "M.

[1] Cf. Book III, chapter xxxii, section 1.

G.", a notable refugee from England who was " confessor to the English nuns at Paris ", as the title-page tells us.

Exactly the same wording is found in the revision published at Oxford in 1639 and edited by W. P(age), who professed, in his title-page, to have " corrected and amended " previous translations.

In 1702, Nicholas de Turner published at Rouen an edition " reviewed and corrected by W. B." Its wording is exactly that of Hoskins given above.

As late as the year 1860, there was published at Cambridge, with an Introduction by " H. G.", a translation which also omitted the *proprietarii.* Here the " amatores, cupidi, curiosi, gyrovagi," etc., are all so collocated as to form the subject of " compediti sunt."

The other English versions which base themselves upon the translation of Hoskins, however, make varied attempts to supply something for *proprietarii,* as we shall have occasion to point out.

## Literal Renderings.

So far as I know, very few translators have thought themselves justified in giving merely a literal rendering of *proprietarii.* What intelligible meaning, indeed, shall an ordinary layman, or even a young cleric, attach to the statement that " all proprietors and lovers of themselves " are in fetters? The thoughtful reader, in whatsoever vernacular he may be confronted with a literal rendering of *proprietarii,* may perhaps recall that the statement which he is reading is intended, not for layfolk, but for those who have donned a religious habit. But even so, he will naturally wonder what applicability the statement can have to those who are " in religion " and have taken the vow of poverty. A footnote might explain the difficulty, or (if the translator hesitates between etymological derivations of *proprietarii*) might give both views of the possible meaning or intimation of the word. Such a footnote might well go still further and allude to the other conjectures of the meaning which have approved themselves to various translators and which will be considered in the present paper. For whatever be the etymological derivation of *proprietarii,* there can be found within its limitations various softly graded shades of interpretation. If " property " be the main idea, the *proprietarius* may

be an owner absolutely, or merely a possessor or usufructuary who is gradually tempted into a sense of ownership, or merely a person who longs for the ownership of property, or simply a person who is strongly or mayhap weakly attached to things of which he is merely the temporary possessor. Again, if " self " be the main idea, the *proprietarius* may be an egoist (in the usual uncomplimentary sense of the word), or merely a selfish person (a less pronounced egoist), or simply a person who works only because of his pay and not because of any sense of devotion or of loyalty to his master's interests. Also, there are gradings of " self-interest ", or " selfishness ", not all of which are worthy of severe condemnation.

" Egoists."

The earliest French version, as interpreted by its two editors, gives us this idea of " egoists " for *proprietarii.* " Full of self-love ", they add by way of explanation. It is interesting to find, nearly four centuries after the earliest French version was made, another Frenchman attributing virtually the same meaning to the word *proprietarii.* M. de Genoude thus renders the thought of the Latin: " Ils vivent dans l'esclavage tous ceux qui s'aiment, et qui sont pleins d'eux-mêmes." The Latin text is here inverted, but there can be little reasonable doubt that " ceux qui s'aiment " is meant to render the Latin " sui ipsius amatores ", and that " pleins d'eux-mêmes " is meant to render *proprietarii.* The *egoists* of MM. Holand and d'Hericault (editors of the earliest French version) have thus become the " pleins d'eux-mêmes " of M. de Genoude.

A similar thought apparently governed the version made by Dr. John Worthington, Master of Jesus College and vice-chancellor of the University of Cambridge, who published in 1654 a translation under the title of " The Christian's Pattern ". He availed himself of the translation by Hoskins as well as of that by Castellio (or Castalio), the French Protestant, who turned the rugged Latinity of the *Imitation* into classical Latin phraseology. In the following passage, it is clear that Worthington was not content to omit, as Hoskins had done, the puzzling word *proprietarii.* But it is also interesting to note that, Protestant though he was, Worthington takes the idea of *self* embodied etymologically in the word: " All such are fettered

and in bondage as seek their *proper* interest wholly, and are lovers of themselves. . .". I have italicised the word *proper,* derived from the Latin *proprius,* which is the root of such diverse intimations as we find in our words *propriety, property, proprietary,* and which in our day would be represented by the word *own* ("such . . . as seek their *own* interest wholly"). In Worthington's view, therefore, *proprietarii* does not mean "proprietors" (as Dr. Bigg rendered it) but "such . . . as seek their proper interest wholly", that is, the "self-seekers" of several English translations of the *Imitation.*

The same idea was expressed in a translation published at Glasgow in 1744, with an address "to the Reader" signed by Robert Keith. Instead of the "proper interest" of Worthington we now find, ninety years later, "own interest": ". . . all such are fettered, as seek their own interest. . .".

This interpretation was found satisfactory by the anonymous translator of the volume issued by Methuen (London, 1894), and several times reissued by the same publisher, with an introduction by F. W. Farrar: "They are but in fetters, all who merely seek their own interest. . .". It was also satisfactory to Brother Leo, F.S.C., who edited a volume in the "Temple Classics": "They are all in fetters who merely seek their own interest. . .". It was also approved by Edward S. Ellis, who edited "The Young People's Imitation of Christ": "All those who merely seek their own interest . . . are bound in fetters." These recently issued volumes are of special interest to us in the present connexion, since they affirm so consistently the mild interpretation of *proprietarii* which the editors of the earliest French version attributed to the rendering "propriétaires."

Dr. Cruise thought that Challoner's translation, which from its first issue in 1737 down to comparatively recent times, was the popular, indeed the only, Catholic translation used by English-speaking Catholics, was based on that of Father Hoskins. Howbeit, Challoner was not content to omit *proprietarii* (as did Hoskins), but rendered it by "self-seekers": "All self-seekers . . . are bound in fetters." A number of translators found his condensed presentation of the Latin original highly satisfactory. Thus John Payne, who was not a Catholic, deemed it proper to use Challoner's thought: "All self-lovers and self-

seekers are bound in chains of adamant. . .". An edition of Challoner's version which bears the *imprimatur* of the vicar-general of Tournai (6 June, 1902) and which alters the text in some places with a desire to amend it, nevertheless prints Challoner's words as given above, with the obvious implication that it is a satisfactory rendering. In 1881 Kegan Paul issued a version based on that of Challoner, which retains " self-seekers " while it makes various changes: " All self-seekers and self-lovers are bound in fetters. . .". This was reissued by John Murphy (Baltimore, 1886). In 1892 Kegan Paul issued a larger edition which gives the Latin text in accordance with Hirsche's rhythmical scheme, together with an English translation " based on that of Bishop Challoner (1744), modified by comparison with every known version in English, and many in foreign languages." Our passage is rendered as above in the edition of 1881. Finally, Kegan Paul published an edition of the Opera Omnia of Thomas à Kempis in 1907, of which the *Imitation*, " translated by Kegan Paul and the Rev. Thomas A. Pope ", formed the sixth volume. The rendering of our passage is again that of the edition of 1881, as given above. It follows that " self-seekers ", as a rendering of *proprietarii*, satisfied an editor who had compared all the known versions in English and many in foreign languages with that of Bishop Challoner.

It is not surprising that Dr. Cruise, professedly basing his own version on that of Challoner, should have retained the " self-seekers." But it is interesting to find Protestant translators doing this. In a version " made for the use of members of the English Church " by W. H. Hutchings, M.A., we find " all self-seekers." And in the rhythmical version entitled " Musica Ecclesiastica ", issued in England and in America with varied prefaces, we again find " self-seekers."

Perhaps the most astonishing "reversal of form" is that found in two editions of a version into English bearing the title, " Like Unto Christ." The first edition (London, 1865) interpreted *proprietarii* in the legal and literal sense: " Enslaved are all owners of property. . .". The fourth edition, however, reverses this interpretation and returns to Challoner's rendering of the Latin word. Copinger tells us that Edmund Waterton wrote on the fly-leaf of his own copy of the first edition: " This trans-

lation is very faulty and dishonest, and the Introduction is simply nonsense. E. W.". Copinger adds: "We agree that the translation is anything but accurate, yet it can hardly establish any juster claim to dishonesty than a large number of other so-called Protestant editions." Copinger and Waterton were friends in their common love for the *Imitation*. Perhaps their criticism only found echoes of critics in general, so that the fourth edition manifested the fruits of penance.

Some versions into foreign tongues suggest the same thought of "self-seekers." A rendering (Doesburg, s.d.) by Joseph, Ritter von Fuerich, gives us "zelfzuchtigen." Perhaps the French version by Father Girard, S.J., conveys the same intimation of self-seeking: "Tous ces propriétaires qui ont tant de passion pour leurs interets, sont ordinairement captifs. . . ". Here "propriétaires" is apparently given by way of a literal rendering, while the following words ("qui ont tant de passion pour leurs interets") give its true interpretation. And therefore ownership of property is not here suggested, but rather ownership of self to the exclusion (complete or partial) of God's ownership of all men. In this sense we are doubtless to understand the strange expression of Le Maistre de Sacy, who published, under the pseudonym of "Le Sieur de Beuil", a translation which became the center of much discussion and ran through many editions. He speaks of "propriétaires de leur âme", as though anyone who presumes to "own" his soul denies, in effect, the supreme ownership by Almighty God: "Tous ceux qui se rendent propriétaires de leur âme . . ." These French versions are old and appear quaint to us, but their renderings of *proprietarii* are not far-fetched, as we shall perceive by looking at the translation by the Abbé Petetin as revised by Fr. Van Gorp, S.J., and issued as late as the year 1909; for we come upon the essential idea of the old French versions given in different wording: "Ils sont tous enchaînés, ceux qui veulent s'appartenir. . .". We see that *proprietarii* are those who desire to belong to themselves—in a word, who are the "self-seekers" of Challoner's rendering.

We shall find M. de Marillac, and his reviser, clinging to the legalistic medieval concept of *proprietarii* (as Du Cange later elaborated and illustrated in his Glossarium), and his version

attained great celebrity both in and outside of France. But the influence of the earliest French translation—if we may assume, as MM. Moland and d'Héricault assure their readers, that *propriétaires* means *egoists*—has perdured adown the centuries, as can be seen in the various citations here made from the list of French versions of the *Imitation*.

We come down to our own times, not alone in the edition of Petetin-Van Gorp, but as well in the still later volume entitled " Introduction à l'Union intime avec Dieu " of Père Dumas, whose fourth edition appeared at Paris in 1916 under the supervision of its composer. The large volume (555 pages) is devoted to an explication of the *Imitation* and a demonstration that the Golden Book is a well-ordered system of asceticism. The author renders *proprietarii* by " ceux qui sont tout personnels (*proprietarii*)." *Personnel* means selfish, self-loving. " Proprietarii ", then, are those who are wholly selfish (" tout personnels ") ; and Père Dumas placed the Latin word in brackets in order clearly to indicate that he was not evading, but was really translating, the puzzling Latin word.

In the penultimate paragraph of my previous paper (in the REVIEW, March, 1938, p. 261), I called attention to the rendering of a Munich translation of 1799. *Apropos*, Father John Laux sent me from Covington, Kentucky, a highly interesting note which included this: " I think that the Munich translation, followed by other German translations, of *proprietarii*, viz., ' eigensuechtig,' is the correct one. I would go farther and say that it is superfluous to add: ' an irgend einem Dinge haengen '. The German translation of *proprius*, *proprium*, is ' eigen '. If we translate *proprietarii* by ' eigensuechtig ' and *sui ipsius amatores* by ' in sich selbst verliebt,' we have no tautology. It is hard to translate *eigensuechtig* into English, the nearest is ' seeking that which is one's own '—a rather lame rendering of the *quaerens qua sua sunt*."

## OWNERS OF PROPERTY.

We come now to the other idea embodied in the etymology of *proprietarii*. The *proprium*, one's property—and in its particularized narrower sense of goods or chattels, houses or lands—over which one exercises the dominion of ownership, is now on the carpet for inspection.

As already pointed out, in the first edition of the version entitled "Like unto Christ" *proprietarii* was rendered as "owners of property." Dr. Bigg, also, rendered the Latin word as "proprietors" and gave in a footnote an explanation which excluded every other interpretation than the medieval legalistic one. In 1615, Fr. George Mayr, S.J., translated the *Imitation* into Greek, and similarly rendered *proprietarii* by *idioktemones* —those who possess anything of their own. An anonymous translation into classical Latinity was edited by Ferdinand Philips (Philadelphia, 1900) after its serial publication in the Latin journal, "Praeco Latinus." We there find *proprietarii* unequivocally rendered by *rerum domini.* W. H. Benson's esteemed translation (London, 1874) renders our word by "possessors of riches." This would seem to be rather too extended an interpretation even if we adopt the idea of ownership. Benson forgot that the *Imitation* was written by a religious for members of a religious institute who had exceedingly little opportunity to be "possessors of riches", and yet might consider themselves as practically owners of a few things of small commercial value, such as their books, small religious objects, even their restricted wardrobe. Trifles, these; but perhaps able to wean the heart of a religious from that complete detachment to which his rule of life calls him. I have referred to Marillac's famous French version. It gives us this: "Tous ceux qui possèdent quelque chose avec propriété, sont enchainez. . .".

### A Unique View.

The interpretation placed on *proprietarii* by Father Thaddeus, O.F.M., is particularly interesting because it is recent, unique, and elaborated with almost anxious carefulness. In addition, he placed an illustrative note (page 311). He renders *proprietarii* thus: "All they that love God for the sake of the reward. . .". In this view, *proprietarii* are neither those who own property in violation of their vow of poverty nor those who, whether seculars or religious, covet property or are too much attached to the things of which they have merely temporary possession. They are rather the "self-seekers" of Challoner's interpretation, but self-seekers with a special qualification and therefore to be categorized in a restricted way. Not all self-seekers are *proprietarii,* but merely those who,

whether thinking or pretending to think that they are serving God, are in reality trying to serve their own interests. They love God for the sake of the reward, and not for His own sake. Their love is therefore not disinterested.

Fr. Thaddeus explains his interpretation in a note: "Proprietarius, term of devotion (ascetic) denoting a soul which does not serve God with a disinterested love, but rather in the hope of a recompense. Dict. des Dict. Mgr Paul Guérin, second edit., 1892-1894, vol. v, p. 1012."

We have thus a new technical meaning of *proprietarii*. Whereas Du Cange gave only its strictly legal sense, Guérin gives its ascetical intimation. This latter concurs in a general way with the meaning given by the editors of the earliest French version and with the rendering of Challoner; but the interpretation of Guérin is nevertheless much more restricted and technical in its ascetical purview.

If we assume that the interpretation of Fr. Thaddeus is correct, we have the author of the *Imitation* preaching to those who have embraced a life in religion, a sermon of the highest ascetical quality. It is not the admirable works they perform, it is rather the motive behind the works that must be considered. Why are they engaged in the service of God? Is it for His sake, or for the reward He will give?

Now it is a good motive, although not a perfect one, to serve God for the sake of the reward promised by Him for faithful service. But it is a kind of sacrilege, as St. Francis de Sales warns us, to serve God *only* for the reward's sake. It is not, then, to this latter class that the sermon is addressed, but to those servants who base their service on a good motive, namely the theological virtue of Hope—a divine virtue. Nevertheless, the love which springs from Hope is imperfect; since although it terminates in God, self has a part in it. We must not be *proprietarii*, "self-seekers" (as Bishop Challoner rendered the word). We must not be among those "that love God for the sake of the reward" (as Father Thaddeus renders the word). An anecdote in the life of St. Francis de Sales may serve to illustrate the great contrast. Whilst as yet a boy, he felt a temptation to despair of salvation, thinking that his final destiny was to be amongst those who throughout eternity blaspheme

their Maker for the intolerable sufferings they must undergo. And he prayed that, although condemned to hell, he might be preserved by the exceeding mercy of God from ever blaspheming his infinitely lovable Maker. By the force of his temptation, the basis of the virtue of Hope seemed to have been taken away from under his feet, leaving only the standing-ground of Faith and Charity—and on this basis alone rested his love of God. He was not " fettered " by an imperfect Love. He was not a *proprietarius*.

The whole argument, as well as the title, of this chapter of the *Imitation*, recalls the commentary of St. Gregory the Great: " Certe cum se sequentibus nova mandata proponeret, dixit: Nisi quis renuntiaverit omnibus quae possidet, non potest meus esse discipulus . . . Quid vero in hac lectione dicat, audiamus: Qui vult post me venire abneget semetipsum. Ibi dicitur ut abnegemus nostra: hic dicitur ut abnegemus nos. Et fortasse laboriosum non est homini relinquere sua; sed valde laboriosum est relinquere semetipsum. Minus quippe est abnegare quod habet: valde autem multum est abnegare quod est." And thus, in God's address to the Soul, we read in this chapter of the *Imitation*: " Keep this short and complete saying: ' Forsake all and thou shalt find all '." And the Soul replies: " O Lord, this is not the work of one day, nor is it the sport of children: yea, rather, in this brief word is included the perfection of religious life."

How should *proprietarii* be rendered into English? I content myself with having furnished here quite a number of varying interpretations.

Nevertheless, a new question is implicitly presented to us here. We have been thus far considering the translations, in various tongues, of the Latin word *Proprietarii*. The question behind a question now is: Of what was *proprietarii* a Latin attempt at translating the original text of Gerard Groote? Turning our attention to the new translations of the *Imitation* based on the rediscovery of Netherlandish texts out of which Thomas à Kempis is believed to have most largely carved his matter for his own Latinization, we find Hyma's edition of the *Imitation* (1927) furnishing us with this: " They are all in fetters who seek their own interests and are lovers of themselves. . .". And we find

the English translation (1937) by Father Malaise of the Netherlandish text concurring—but more briefly—thus: " All those who seek and love themselves are held and tied down by interior fetters." Hyma's " who seek their own interests and are lovers of themselves " is longer than Malaise's " who seek and love themselves." But briefest is our own Challoner's translation (1737) of *proprietarii* as simply " self-seekers."

In view of the large variety of meanings tabulated in the present paper, my readers might be glad to see exactly what is the wording of the Netherlandish text which Thomas à Kempis rendered into Latin by the curious word *proprietarii.*

H. T. HENRY.

*Washington, D. C.*

# Analecta

## SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH.

INSTRUCTION — REGARDING THE COÖRDINATION OF THE PIOUS UNION OF THE CLERGY IN BEHALF OF THE MISSIONS WITH MISSIONARY WORKS.

In order that the widespread practice of missionary coöperation may be more and more achieved and strengthened, the Pious Union of the Clergy in behalf of the Missions, enjoined by the Supreme Pontiff, Pius XI, through his obtained power, falls to the lot of the Committees and Councils which were treated in the Motu Proprio " Decessor Noster ".

National Committees of Pontifical Missionary Works, and also the Supreme Council (or Supreme Committee) are brought about in the Motu Proprio " Decessor Noster " in the following manner:

A) The National Committees of missionary coöperation:

1. In the various countries the National Committee shall consist of the Directors and of the National Secretaries of the Pious Union of the Clergy and of Pontifical Works in behalf of the Missions which are located in the country, and of the separate Counsellors of each Work and of the Union of the Clergy, selected by their respective National Council.

2. The President of the Committee, who is to be elected by that same Committee from among the National Directors of the Pious Union of the Clergy and Pontifical Works, shall remain in office for three years, and shall be eligible for reëlection.

3. The Committee, when the President calls it into session, will meet at least once a year, and as often as the President judges suitable. It will decide by a full majority of the votes.

4. It shall be the duty of the Committee in each country to take care of those matters which concern the common good of the Union of the Clergy and of Missionary Works, existing within the country; and to adjust any difficulties which may have arisen.

B) The Supreme Committee of missionary coöperation:

5. The Supreme Council (or Supreme Committee) for the governance of Pontifical Missionary Works and the Union of the Clergy shall consist of the President of the Pontifical Works in behalf of the Missions and of the international Council of the Union of the Clergy; also of the General Secretaries of these same Works and the Pious Union of the Clergy, and of one Counsellor of each Work and Pious Union of the Clergy from the elected Councils.

6. The President of the Pontifical Missionary Works and the Union of the Clergy shall preside over this Committee.

7. The duty of this Committee is to arrange matters so that the Union of the Clergy and the Missionary Works may be able to arrange their particular business in an orderly and proper manner; also, to adjust any difficulties that may arise.

8. Whatever is decided in the Committee is to be reported to His Eminence the Cardinal Prefect of the Sacred Congregation of the Propagation of the Faith, for examination and approval.

9. The Supreme Committee shall ordinarily convene every second month, and extraordinarily as often as the President deems suitable.

10. A general memorandum, according to the spirit of the Motu Proprio above cited, is public to the Pontifical Works of the Propagation of the Faith and of St. Peter the Apostle for Native Clergy, and can be obtained from the International Secretariate of the Pious Union of the Clergy in behalf of the Missions.

The report of the undersigned Secretary of the Sacred Congregation of the Propagation of the Faith having been heard, the present instruction, in the audience of 9 March, 1937, with His Holiness, Our Father Pius XI, by Divine Providence Pope, was deemed worthy of ratification and approval.

The Most Rev. CELSO COSTANTINI,
*Secretary of Sacred Congregation de Propaganda Fide.*

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*This Instruction is commented on in the Studies and Conferences of this number* (pp. 348-355).—EDITOR.

# Studies and Conferences

**Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.**

## PIOUS UNION OF THE CLERGY.

The Instruction, published in *Acta Apostolicae Sedis*, 23 December, 1937 (pp. 476-477) and reprinted in our Analecta Department (pp. 345-7), emphasizes the desire of His Holiness, Pope Pius XI, through the efforts of the Sacred Congregation de Propaganda Fide, to coördinate the activities of the Missionary Union of the Clergy with the Pontifical Missionary Works—namely, The Society for the Propagation of the Faith, the Work of St. Peter the Apostle for Native Clergy and the Holy Childhood Association. It manifests also the importance of the Missionary Union of the Clergy and its establishment in every country of the Christian world.

Naturally, the Church sees the need of mission leadership, enthusiasm and zeal in her priests, in the activities of the Pontifical Mission aid societies. The faithful will learn to pray for the missions, make sacrifices for the missions, and love the missions in so far as they are encouraged by the interest and example of their priests. We must not be deceived that charity given to mission work is given at the expense of local church support. Rather let us be convinced of the truth that the Great Missionary Himself rewards a hundredfold the diocese, the parish, priest and people for their interest in a work so dear to His Sacred Heart. The spiritual life of any parish or any diocese is measured in terms of the contribution in prayer and alms unselfishly made for the progress of Christianity. Hence the need of every priest enrolled as a member of the Missionary Union of the Clergy, so that his pledge may be had to coöperate with the Missionary works of the Church.

On 13 November, 1936, in the great Hall of Beatifications in the Vatican, where there were present cardinals, bishops, pre-

lates, members of religious communties, priests, seminarians, belonging to different countries in every part of the world, an unusual scene took place. It was the solemn audience with the Holy Father, marking the close of the second International Congress of the Missionary Union of the Clergy. The address of the Holy Father on this occasion was one of the most important addresses on the subject of the missions ever delivered by Pope Pius XI.

The imposing spectacle of the great gathering of priests and church students touched the Pope's heart in such a manner that at the beginning of his speech he did not hesitate to say: "Seldom have I witnessed such a splendid gathering so truly ennobled by the fact that it represented the priesthood in its fullest sense." It was, indeed, a marvelous audience, truly great in a priestly sense.

The whole tone of the Pope's address was influenced by this impression of something of unusual importance, so that it acquired a special note of gravity and dignity.

" Our priesthood ", said the Pope, " is simply the continuation of Christ's priesthood, with which it is identical in its activity and efficacy." But, he added, " the priesthood of Christ is essentially a missionary priesthood. . . . Our Lord came to do precisely what missionaries are doing to-day." Therefore, he argued, " if missionary zeal . . . so beneficial a form of activity, is absent in our priesthood, it lacks an essential characteristic ".

Through the zealous efforts of Cardinal Hayes, Chairman of the Episcopal Committee and President of the Missionary Union of the Clergy in the United States of America, with the wholehearted coöperation of the Archbishops and Bishops of the United States, the Missionary Union of the Clergy is now being organized in the United States.

The Missionary Union of the Clergy has for its object to develop in the priesthood in all Christian countries a deeper knowledge of and interest in the great mission problem that confronts the Catholic Church in pagan lands.

" Priests, particularly members of THE MISSIONARY UNION OF THE CLERGY, are the backbone of all missionary effort. On them depends the progress of THE SOCIETY FOR THE PROPAGATION OF THE FAITH."—His Eminence, P. Cardinal Fumasoni-

Biondi, Prefect of the Sacred Congregation "de Propaganda Fide."

Obligations for members of THE MISSIONARY UNION OF THE CLERGY are few, it being left to the discretion of each one to do what he can to promote the mission cause.

Suggestions for active members:

1. To pray, and to stimulate others to pray for the missions, and to remember them in the Holy Sacrifice of the Mass;
2. To encourage vocations for the missions;
3. To read books and reviews that treat of the missions and to aid in their distribution;
4. To refer to the missions frequently in sermons, talks, catechism classes, etc.;
5. To promote THE SOCIETY FOR THE PROPAGATION OF THE FAITH, THE PONTIFICAL WORK OF ST. PETER THE APOSTLE FOR NATIVE CLERGY, THE PONTIFICAL ASSOCIATION OF THE HOLY CHILDHOOD, and other works that benefit the missions.

Membership in THE MISSIONARY UNION OF THE CLERGY is open to priests and students of theology only. An annual contribution of $1.00 is expected of each ordinary member. Priest members offer the Holy Sacrifice of the Mass once a year for the missions. Many spiritual favors are attached to membership. Besides *Catholic Missions* (10 times a year), members will receive gratis *The Missionary Union of the Clergy Quarterly* and *The Monthly Missionary Union of the Clergy News Notes.*

SPIRITUAL FAVORS GRANTED TO ALL ORDINARY MEMBERS ENROLLED AFTER 1 APRIL, 1933.

1. A plenary indulgence may be gained under the usual conditions, on the feast of (1) Epiphany; (2) of the Holy Apostles; (3) of Holy Michael the Archangel; (4) of St. Francis Xavier; (5) once a month on a day chosen; (6) at the point of death, due rites being preserved.

2. An indulgence of one hundred days on the completion of any work of piety in favor of the missions.

3. The faculty (while the enrolled member be approved to hear confessions) of blessing and investing, the rites prescribed by the Church being observed, the scapular of the Passion D.N.

Jesu Christi, of the Immaculate Conception B.M.V., of the Holy Trinity, of B.M.V. of Sorrows, of B.M.V. of Mt. Carmel, approved by the Holy See (cf. below, number 5).

4. The faculty, as above, of blessing and investing, under a single formula, the scapulars which as members of the Pious Union they have the faculty to impose. (From an audience of His Holiness to the Prefect of the Sacred Congregation for the Propagation of the Faith, 20 March, 1919; cf. *Acta Ap. Sedis*, 1919, p. 179).

5. The faculty of investing the scapulars mentioned above, without the burden of enrollment in the records of the Confraternity. (From an audience of His Holiness to the Prefect of the Sacred Congregation for the Propagation of the Faith, 4 March, 1920).

6. The faculty for all members of anticipating from midday the Matins and Lauds of the following day, as long as they have completed the office of the day. (From an audience of His Holiness to the Prefect of the Sacred Congregation for the Propagation of the Faith, 1 December, 1921. Cf. *Acta Ap. Sedis*, 1921, p. 565.)

## Spiritual Favors Granted to Perpetual and Special Members of the Missionary Union of the Clergy in the United States

In addition to the spiritual favors enjoyed by Ordinary Members, the following privileges are granted to Special and Perpetual Members of the Missionary Union of the Clergy in the United States of America by His Holiness, Pope Pius XI at the request of His Excellency, the Most Reverend Amleto Giovanni Cicognani, Archbishop of Laodicea, and Apostolic Delegate to the United States, in an audience on 22 August, 1936.

1. Facultas recitandi Parvum Officium B. Mariae Virginis, loco officii diei, diebus quibus confessiones audiantur per tres horas, sive continuas sive intermissas.

2. Privilegium celebrandi Missam de Requie, sive lectam sive cum cantu, bis in hebdomada, exceptis diebus Dominicis et duplicibus primae et secundae classis ac diebus ferialibus privilegiatis.

3. Privilegium altaris portabilis tempore vacationum, cum consensu proprii Ordinarii, sine ullo praejudicio iurium parochorum et dummodo altare erigatur honesto ac decenti loco.

4. Facultas anticipandi a meridie recitationem Matutini cum Laudibus subsequentis diei, dummodo tamen officium diei iam absolverint.

The authority to give these privileges is granted to us only for a period of five years (namely, August, 1941). The giving of annual privileges, according to this grant, will then cease. Priests wishing to enjoy them in perpetuity should make the necessary offering before the five-year period has elapsed.

MEMBERSHIP DUES:

Ordinary membership, $1 a year.
Special membership, $6 a year.
Perpetual membership, $50.

His Holiness, Pope Pius XI specifically recommends The Missionary Union of the Clergy in his Encyclical "RERUM ECCLESIAE."

"Nevertheless, that this work may be linked with the other duties of your pastoral office, see to it that THE MISSIONARY UNION OF THE CLERGY be established in your diocese, or, if it has already been established, encourage it to renewed activity by advice, exhortation and authority. This Union, which was providentially founded eight years ago by our immediate predecessor, was enriched with numerous indulgences and was blessed under the authorization of the Sacred Congregation of the Council. In these last years it has spread over many dioceses of the Catholic world. We ourselves have honored it more than once with testimonials of our Pontifical benevolence. All the priests who belong to this MISSIONARY UNION, and all ecclesiastical students, according to their status, pray particularly in the Holy Sacrifice of the Mass, and encourage others to pray, for the gift of faith for the innumerable multitude of pagans. Everywhere and on every possible occasion they preach to the people concerning the apostolate to be carried on among the heathen, or they see to it that, from time to time, on certain days, very profitable conferences on missionary work are held. They spread missionary literature, and whenever they meet a person

with signs of a missionary vocation they direct that person to an institution where he may be properly prepared. In every way possible they encourage and promote, within the limits of their own diocese, the work of THE PROPAGATION OF THE FAITH, and all other works subsidiary to it."

The Motu Proprio of His Holiness Pope Pius XI, for the Reorganization and a New Development of the Society for the Propagation of the Faith, which was dated 3 May, 1922, the Feast of the Finding of the Holy Cross, was written on the occasion of transferring from Lyons and Paris, the seat of administration of The Society.

In this Encyclical the Holy Father says:

" The Roman Pontiffs' greatest solicitude must evidently be for the eternal salvation of souls by spreading the Kingdom of Jesus Christ throughout the world in accordance with the command given to His Apostles by the Divine Founder of the Church: ' Going, teach all nations . . .' ' Preach the Gospel to every creature . . .'

Aware of the inadequate offerings received for the support of the mission work of the Church, besides the charity of the faithful prompted by love of their Faith, charitable zeal, and other praiseworthy motives, given to the religious congregations for their missions, His Holiness wishes " that all the Catholic missions be assisted by a contribution of the Catholic universe and that all the alms, no matter how small, given by each of the sons of the Church, be gathered together into one fund placed at Our disposal and that of the Sacred Congregation of Propaganda, to be distributed, in proportion to the needs, by a committee appointed by Us."

His Eminence Cardinal Fumasoni-Biondi, Prefect of the Sacred Congregation " de Propaganda Fide " in a letter to the National Office of the Society for the Propagation of the Faith, dated 23 July, 1937, said: "The Sacred Congregation much appreciates and encourages the generosity of the faithful in contributing toward the needs of special missions entrusted to individual Religious Communities, on the understanding that they first fulfil their duty toward the General Societies. It has been proved by experience more than once that the most generous

donors toward special mission undertakings are precisely the members of the Pontifical Societies."

The Holy Father continues:

"In order to carry out Our design We prefer, instead of founding a new organization, to bring more into conformity with the present times and circumstances The Society for the Propagation of the Faith and to transfer the seat of its administration to Rome, the capital of the Church. Endowed thus with the prestige of Our own authority, it will become the pontifical instrument to centralize the alms of the faithful intended for the Missions."

"Relying on the patronage of the Immaculate Virgin Mary, of the glorious Apostles Peter and Paul, and also of that great propagator of the Catholic faith, St. Francis Xavier, heavenly patron of this Society, we trust that, through Divine goodness and in accordance with the wishes of Our predecessor, The Society for the Propagation of the Faith, as well as two other Societies of the Holy Childhood and of St. Peter, Apostle, for the formation of native clergy, shall soon experience a propitious growth. We feel confident that Bishops and Prelates will assist Us in this task with all their zeal, the same zeal which many have already displayed in behalf of The Missionary Union of the Clergy; if this association, of such auspicious timeliness and which is as dear to Us as to Our predecessor, does not yet exist in their dioceses, let them hasten to establish it."

In the United States of America, His Eminence Cardinal Hayes is Chairman of the Episcopal Committee for The Society for the Propagation of the Faith. Associated with His Eminence on the Episcopal Committee are:

The Most Rev. Francis J. L. Beckman, S.T.D., Archbishop of Dubuque.

The Most Rev. Joseph E. Ritter, D.D., Bishop of Indianapolis.

The Most Rev. Moses Kiley, D.D., Bishop of Trenton.

The Most Rev. Francis P. Keough, D.D., Bishop of Providence.

The members of the National Council of The Society for the Propagation of the Faith in the United States are:

The Right Rev. Monsignor Thomas J. McDonnell, President, New York.

The Right Rev. Monsignor Joseph F. McGlinchey, Vice-President, Boston.
The Very Rev. Monsignor William A. Griffin, Treasurer, Newark.
The Rev. John J. McKenna, Secretary, Philadelphia.
The Right Rev. Monsignor John F. Glavin, Albany.
The Right Rev. Monsignor Francis A. Roell, Indianapolis.
The Right Rev. Monsignor James J. Horsburgh, Chicago.
The Right Rev. Monsignor J. M. Wolfe, Dubuque.
The Right Rev. Monsignor Frank A. Thill, Cincinnati.
The Rev. George J. Hurley, Springfield, Massachusetts.
The Rev. John J. Boardman, Brooklyn, New York.

Each diocese has its Diocesan Director. In almost all the dioceses the Pontifical Mission works are under the supervision of the Diocesan Director of The Society for the Propagation of the Faith.

THE OFFICIALS OF MISSION-AID ORGANIZATIONS IN ROME

His Eminence Pietro Cardinal Fumasoni-Biondi, Cardinal Prefect of the Sacred Congregation de Propaganda Fide.
His Excellency the Most Rev. Celso Costantini, Secretary of the Sacred Congregation de Propaganda Fide, and President of the Pontifical Society for the Propagation of the Faith, the Opus Sancti Petri, the Unio Cleri pro Missionibus.
The Right Reverend Monsignor Franco Carminati, Secretary of the Pontifical Work of The Society for the Propagation of the Faith.
The Right Reverend Monsignor Aurelio Signora, Secretary of the Opus Sancti Petri.
The Very Reverend Paul Manna, Secretary of the Unio Cleri pro Missionibus.

The members of the Superior Council in Rome are the National Directors of The Society for the Propagation of the Faith from each nation, and a representative from each nation who resides in Rome. For the United States of America the National Director of The Society for the Propagation of the Faith, the Right Reverend Monsignor Thomas J. McDonnell, and the Right Reverend Monsignor Joseph Hurley, of the Office of the Secretary of State, Vatican City, are the members of the Superior Council.

## MORE LIGHT ON THE "ALTER CHRISTUS" PHRASE.

To the Editor, THE ECCLESIASTICAL REVIEW.

The subjoined letter (with its highly interesting discussion of the "Alter Christus" problem) contributes, I think, a valuable addition to what Fr. Stemmler characterizes as "the long and fruitful discussion of 'Christianus alter Christus' and 'Sacerdos alter Christus' conducted in the pages of THE ECCLESIASTICAL REVIEW". His quoted illustrations of the easy fashion in which the wording of the Fathers has been subtly (but not wrongfully in the intent or purpose of the alteration) altered by theological commentators, doubtless in a praiseworthy attempt at modern clarification of the thought expressed by the Fathers —this, too, is a real contribution to the extensive, but always most kindly conducted, discussion of "Alter Christus" in the pages of the REVIEW.

H. T. HENRY.

*Dear Monsignor,*

In the discussion of the origin of "Christianus alter Christus" and "Sacerdos alter Christus" through the medium of THE ECCLESIASTICAL REVIEW, activities have, for a long time now, been concentrated on the search for traces of the earliest "alter". If I am not mistaken, up till the present no passages have been cited from the Fathers with an "alter" which could be construed in the sense of the phrase as we know it, though the idea contained in the phrase in question has been found in abundance. I do not pretend to have found the long-sought "alter," but I have found an "alter" which, to my mind, sheds an interesting light on the subject and which might encourage and expedite further search in the writings of the Fathers for the real one; if, indeed, it is to be found there at all.

Father Christianus Pesch, S.J., in his *Praelectiones Dogmaticae*, volume V, n. 337, cites the following words from St. Cyril of Jerusalem (ca. 313-386): "Christum induti, ejusdem formae cum Filio Dei facti estis. . . . Participes igitur effecti Christi, *alteri Christi* jure et merito appellamini," (Cat. 21, n. 1; M. 33, 1087). On examining Migne, however, I find that both the Graeco-Latin and the Latin edition render the phrase "alteri

Christi jure et merito appellamini " cited by Pesch simply by: " christi non immerito appellamini," which is a fairly literal translation of the corresponding Greek phrase: χριστοὶ ἐικότως καλεῖσθε. Migne's sources for St. Cyril's writings were a publication of his works by Antoine Touttée, O.S.B., which appeared in 1720. In the latter work both the word χριστοὶ and its Latin equivalent begin with a capital letter. The difference is slight but perhaps significant enough. Father Pesch used the capital form. Because of its bearing on the subject it might be well to cite the whole passage from Migne:

> In Christum baptizati et Christum induti, similis cum Filio Dei formae facti estis. Qui enim praedestinavit nos Deus in adoptionem, conformes effecit corpori glorioso Christi. Participes igitur effecti Christi, christi non immerito appellamini; deque vobis dixit Deus: Nolite tangere christos meos. Christi autem facti estis, dum Spiritus sancti antitypum accepistis: et omnia erga vos in imagine peracta, quando quidem Christi imagines estis. (M. 33, 1087.)

Father Pesch in the preface to his fourth edition of the *Praelectiones* notes that in his patristic citations he indicates the books and chapters of the writer as well as the tomes and columns of Migne's edition, but, even where more recent readings are to be preferred, reference will be given just the same to Migne for uniformity's sake. He seems to be using a more recent reading here. Is there perhaps a codex of St. Cyril's works extant with the Greek equivalent of the " alteri " of this reading? If this be the case, the dates for the earliest " alter " may be readjusted to the date of St. Cyril's *Catecheses* which is given as 348 by Rouët de Journel in the *Enchiridion Patristicum.*

If, however, the " alteri " in Father Pesch's citation has no equivalent in any Greek codex, but is a free translation of the unmodified χριστοὶ, then perhaps we have discovered here some evidence of an effort to crystallize the expression into the form which has become so well known. This would seem to strengthen a theory formulated by other contributors on the subject, especially Father Jas. S. McGivern, S.J., namely that " these two expressions, " Christianus alter Christus " and " Sacerdos alter Christus ". . . (may) be a crystallization of

the common Christian tradition " made in a post-patristic period (cf. ECCLES. REVIEW, April, 1937, p. 416; August, 1937, p. 188). At any rate this variation in texts heightens the probability in favor of the theory just enunciated.

We have also found a French translation of this passage of St. Cyril in a work of Father H. Ramière, S.J., where the phrase in question is rendered " autres Christs " (cf. *Le Cœur de Jésus et la Divinisation du Chrétien*, p. 343). This work was published posthumously in 1891, but it must have been composed before 3 January, 1884, the date of Father Ramière's death. This antedates Father Pesch's work. It may be taken either as a confirmation of the text with the " alteri " or of the " crystallization theory ". Nevertheless on page 598 of the same book we find Father Ramière calling the expression, " Christianus alter Christus," an " ancien adage ".

St. Macarius of Egypt (ca. 300-391), a contemporary of St. Cyril in the Orient, has a parallel passage in his 43rd Homily: " Ut . . .nos quoque fiamus Christi, ejusdem substantiae, et unius corporis " (M. 34, 771). Here Migne drew from another codex; yet we find in the original Greek simply " χριστοί ".

Obviously, " Christianus alter Christus " is contained basically in these passages, but this seems still more evident in the writings of the Latin Fathers and especially St. Augustine, who was also a contemporary of St. Cyril and St. Macarius. Commenting on Psalm 104 he asks how the patriarchs could be called " christi " before there was anointing among the Jews: " Unde ergo illi jam tunc christi . . . ? An ideo christi quia etiamsi latenter, jam tamen christiani . . . ? " (In Ps. 104, n. 10). Again elsewhere we find: " . . . ut in illo et nos Christos essemus . . . et omnes in illo et Christi et Christus sumus " (In Ps. 26, Enarratio II, n. 2). The same idea is found in *De Civitate Dei*, L. XVI, c. 4, n. 9 and L. XX, c. 10. Perhaps it is contained more clearly still in a passage from his commentary on St. John: " Ergo gratulemur et agamus gratias non solum nos Christianos factos esse, sed Christum. . . Admiramini, gaudete, Christus facti sumus " (In Joan. Tract. 21, n. 8). The same idea is expressed in almost identical terms in the eleventh century by St. Anselm (*Medit.* n. 5: M. 158, 713) and by St. Bruno Herbipolensis, Bishop of Würtzburg (In Ps. CIV: M. 142, 378).

Surely in some such passages, if anywhere, one might reasonably have expected to find an " alter "—be it remembered we have here no translations to deal with—yet there are no traces of one to be found nor references to any one who used it. And where, more naturally, might one have expected to find it, if not in some of the passages of St. Augustine, the distinguished Latin scholar, rhetorician and orator? A question, not asked before in connexion with the discussion of the problem and whose answer, it seems, might well direct the searches for the long-sought word, is: " Why did St. Augustine not use the word ' alter '? " He is not to be accused of faulty construction! He must have omitted it for one of two reasons: either because its use was unnecessary for the sense, or because its use would have changed the sense. It does not seem to be the latter, for our phrase with the "alter" contains no meaning beyond that understood by St. Augustine, to say nothing of the others (if indeed it contains as much). If, therefore, the " alter " was unnecessary (i.e. understood), it would seem to point toward one conclusion: the epigrammatical, " crystallized " form, as we know it, has a post-patristic origin.

Our conclusion, necessarily hypothetical, is this: If there is real foundation in a Greek codex for the " alteri " in Father Pesch's citation from St. Cyril, the saintly bishop of Jerusalem came nearest to coining the much discussed phrase and deserves some recognition for its authorship until the unknown epigrammatist is found out. If there is no foundation for Father Pesch's " alteri," a strong presumption in favor of the " crystallization theory " has been created on account of it, which is greatly strengthened by the fact that, up till the present, no other traces of an " alter " have been found in this connexion in the writings of the Latin Fathers, not even in St. Augustine, who, perhaps, more than anyone else, has commented on the idea contained in our phrase.

JOSEPH M. STEMMLER, S.J.

*Montreal, Canada.*

## HOLY WEEK AND ITS FUNCTIONS.

Once more Holy Week is near. It will not be a mistake to give a few thoughts to its liturgical catastrophes, greater or less as they may have been. The Church calls it *Hebdomada Major*. Perhaps we shall not exaggerate if we render the words the "Greatest Week". Assuredly no week out of the fifty-two that make up the year is designed more prominently or so prominently to bring out the Church's message of salvation and piety to her children. This being so, it undoubtedly follows that a spirit of faith should lead us to treasure all its opportunities for good, and to perform *ad unguem* what the Church's ritual prescribes during it. And yet it admittedly is a matter of easy proof that no week of the year suffers more from a disregard for what the liturgical laws enjoin, or from an application of make-shift policy that does those following it no credit.

If we look at the missal we observe that the six offices of Purification Day (usually on 2 February), Ash Wednesday, Palm Sunday, and the last three ferials of Holy Week, all having special functions attached to them, suppose the presence of sufficient ministers to ensure what we usually call a Solemn Mass (the expression covering the Mass of the Pre-sanctified), and hence the presence of deacon and subdeacon. Since a solemn Mass is not always possible, though in many churches of our cities it is, the Church more than two hundred years ago prepared a ceremonial called the *Memoriale Rituum* providing for the carrying out in parish churches, and now in some others, having no plurality of clergy, the functions we speak of, in such a way that the dignity of the ceremonial might be conserved and that the clergy might be helped to do their duty in the sacred functions when deacon and subdeacon might not be available.

Let us pass over the cases of Purification Day and Ash Wednesday, as they do not fall within Holy Week.

It is plain from the missal and from the *Memoriale Rituum* that, after the palms have been blessed and distributed on Palm Sunday, a procession through the church and going outside of its door takes place. This procession is not at the choice of the clergy. It is obligatory. Again, it is not lawful to bless the palms and to make no account of their distribution by the

celebrant. Some bless the palms before a low Mass, neglect all distribution and procession, and later have a solemn Mass. This is clearly an infraction of the Church's law.

Holy Thursday should surely evoke the best feelings that are in us, if our faith in the Blessed Sacrament is at its due level. Usually there is no deficiency of bell-ringing at the Gloria; rather, in many cases, considering the tones of some of the bells employed, there is a superfluity. Nevertheless, the large bell in the tower of the church, more frequently absent than present, despite Catholic tradition and canon law, is sadly silent.

Many, there can scarcely be any doubt, would think it a major liturgical crime to employ a violet stole in giving Holy Communion before Mass on Holy Thursday, if it is given. Yet the basic liturgical legislation for centuries has been that the color of the office of the day, which in this case is violet, is to be observed. Only by an added concession of quite recent times has white become lawful. The rubrics state the cover of the crucifix of the altar at which the Mass is said is to be white *during Mass*. Not seldom on Holy Thursday afternoon those visiting the repository still see the white cover on the crucifix.

The procession to the repository usually has as part of it the liturgical blunder found in having charming groups of boys and girls duly attired in their best piety and clothes between the one bearing the crucifix and the officiants. Between the crucifix and the clergy the laity should not come, unless we may make an exception in our present circumstances for those who as seminarians or as serving in the sanctuary or as members of liturgical choirs in cassock and surplice are in so far considered as of the body of the clergy.

An erroneous notion as to the color of the stole in preaching on the evening of Holy Thursday has secured considerable acceptance. First, it is not compulsory to use a stole, if even we may say that it is lawful to do so, unless there is a long-standing usage of doing so. But, if the stole is used, its color ought to be that of the office of the day. This is violet. So has ruled the Sacred Congregation of Rites. The same law governs the use of the stole on the occasion of the sermon on Good Friday evening. The color is violet. Black is particularly unfitting.

It seems to be a belief more or less connected with religious communities of men that a private low Mass is lawful for them

on Holy Thursday. This, taken in its statement without limitation, is not true. It is true that *regulares*, who clearly do not include all religious communities, have a privilege of celebrating a low Mass in their oratories or, if necessary, in their church, but then *januis clausis*, on Holy Thursday. This is declared in a decree of the Sacred Congregation of Rites. Any other religious community that has a genuine privilege has it. The privilege is just as wide as it is, and just as narrow. It is also taken for fully proved in the minds of some that it is lawful to celebrate private Mass in the chapels of religious communities of women on Holy Thursday. Here again we find an error. The fact that the sisters may expect it, and may even blame us for not celebrating such a Mass, does not make the Mass lawful for them or for us. They blame us sometimes for not giving them Holy Communion before Mass whenever they wish it, even when there is no just reason, as demanding something which they seem to think is outside the law of the Church to arrange. There is a faculty which our Bishops can receive from the Holy See through the Sacred Congregation of Religious, and which very probably they have received, of permitting Mass on Holy Thursday in the chapels of religious, and of permitting those who habitually reside in the house in question to go to Holy Communion, and in such a way that this reception of Holy Communion will serve for the fulfilling of the paschal precept. It is not easy to comprehend the case seemingly suggested in which the precept would not be complied with.

Once the crucifix is unveiled on Good Friday, down to the services on Holy Saturday, all persons passing the crucifix of the main altar must genuflect. This rule is misunderstood. The view of many that everybody must genuflect whenever, *at any moment*, he passes, is wrong. All that can be proved from the decrees of the Sacred Congregation of Rites is that during the sacred functions for the time intervening between the unveiling of the cross on Good Friday and the beginning of the services on Holy Saturday, all persons, even those of the clergy who by liturgical law do not genuflect at other times, must genuflect before the cross of the main altar. In other words, it is what may be called a personal ruling, extending the obligation to some who at other times are not bound. And it is to be noted that the obligation is during the functions, " in

actu functionis tantum ". The reason that error exists on this point so easily with us is that in this country we retain the Blessed Sacrament on the main altar nearly always, and so become accustomed to genuflecting to it in passing before it in such a degree that we unite the act of genuflecting only with the presence of our Lord in His sacramental home. But the law of the Church applies genuflexions to other objects of our veneration, and among them the crucifix of the main altar.

The liturgical prescriptions concerning the singing of the Passion suffer infraction when the celebrant of the Mass acts as Christus, unless he is compelled to do so by genuine defect of singers.

If as an act of piety a crucifix is presented to the faithful on Good Friday outside the sacred church services, it would be more in accord with liturgical principles not to wear a stole; for the church is very sparing in allowing the use of the stole, as innumerable decisions show; but, if the stole is worn, its color is to be violet, not black.

Holy Saturday is a veritable hunting-ground, though not a happy one, of liturgical violations. Yet, if its beautiful music and the rich significance of its ritual are considered, scarcely any day, if indeed any day, can equal it. The prophecies are not to be omitted or abbreviated, the ceremonies at the door of the church are a part and a preceptive one of the day's liturgy, the blessing of the font likewise, unless the church is one in which there is no right to a baptismal font.

In view of the dangers of violating fire laws, or of causing panic, and because of possible incentive to stealing, we might fairly question the propriety of extinguishing all the lights in the church at the end of the Tenebrae. Inasmuch as this is generally done in churches wherein, as a process of sensationalism tacked to piety, the same extinguishing takes place on ordinary evenings during the act of Benediction, we may be easily excused for refusing to believe that those pastors that tolerate or order such things, do so through a pious obedience to the words, " similiter exstinguuntur lampades et luminaria per ecclesiasm ". Finally, if the faithful have not a sufficiently intelligent sense of piety to keep them from making the stations on Holy Thursday, when the Repository only should hold them, let us plainly tell them where their attention and hearts should

be. To do so will not be open to any charge that we are indulging in any of the fads that unfortunately have attached themselves to the so-called liturgical movement, worthy though it may be in itself of our respect and coöperation.

L. S.

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## ORIENTAL NOTES.

*This is the first installment of news items of current interest on the Catholics of the various Eastern rites. The series will appear in the* REVIEW *at regular intervals, and will be gathered by Donald Attwater, recognized authority on the subject.*

*Catholic Orientals in Manhattan.* The Saint Paul Guild (117 East 57 Street, New York City) has issued, free on application, a card listing the Catholic churches of Eastern rite on Manhattan Island, with their addresses and times of services. There are seven of them, viz., Melkite, Ukrainian, Carpatho-Rusin, Italo-Greek and Russian (these are of the Byzantine rite), Syro-Maronite (Antiochene), and Armenian. The newcomer among these is the Russian chapel of St. Michael on Mulberry Street, opened by Father Andrew Rogosh at the invitation of the Cardinal Archbishop of New York in 1936. This handy card should encourage Latin Catholics to make the acquaintance of their Eastern brethren and join in their worship.

*And in London, England.* For the benefit of any Eastern priest who may read this and one day find himself in England, it may as well be mentioned that there is now a chapel in London furnished according to the requirements of the Byzantine rite. It is at the church of St. Patrick, Soho Square, and is the first Catholic oriental place of worship in Great Britain. It has been provided by the kindness of the pastor of St. Patrick's, Canon Joseph Reardon, and the Society of St. John Chrysostom, which exists for the study of, and spread of knowledge about, the Christian East.

*The Catholic Armenians.* Catholics of the Armenian rite in Rome have not only been deprived of the rector of the Pontifical Armenian College, Monsignor Agaganian, who, as reported in the press, has been elected patriarch of his church at the age of forty-two, but have also lost by death Monsignor Kojunian, ordaining bishop in the City. Peter Kojunian was born at

Angora in 1857 and when he was fifty became Armenian bishop of Alexandria in Egypt; fourteen years later he was removed to Rome where, as titular archbishop of Chalcedon, he was the ordaining prelate for clergy of the Armenian rite. Monsignor Kojunian died at Beirut in Syria, now the seat of the Armenian patriarchate of Cilicia.

*The Catholic Rumanians.* In 1930 the foundation-stone was laid of a college in Rome for Rumanian seminarists of the Byzantine rite (Latins in Rumania are mostly of foreign origin), and this has now been completed. The buildings were solemnly blessed and opened by the Rumanian primate, the Archbishop of Fagaras and Alba Julia (Monsignor Nicolescu), assisted by the four bishops of his province, in the presence of the Secretary of the Sacred Eastern Congregation, Cardinal Tisserand. The large bare chapel of the college is especially beautiful; the pictures on the *eikonostasis* have been painted by Mr. G. Malzev.

*The Dissident Abyssinians.* It is surprising that Catholics have not evinced more interest in what has happened in the dissident Ethiopian church since the Italian conquest, because it may have importance for the Catholic Church in that country in the future, and because an end has been put to an historical situation that goes back to the time of St. Athanasius of Alexandria himself, who consecrated the first bishop for Ethiopia about the year 340. Ever since then the chief hierarch of the Ethiopian Church (called *abuna*) has been an Egyptian monk appointed by the Coptic [1] patriarch of Alexandria.

In 1936 the Italian government gave a pledge to respect this ancient right of the Egyptian church, but two months later abuna Cyril, who had manifested no disloyalty to the conquerors, was told that his church was to be quite independent of Egypt. He refused to agree, and was taken to Rome to discuss the matter. Cyril then asked leave to go to Alexandria to consult the Coptic patriarch, John XIX; this was given, and then Cyril was refused readmission to Abyssinia by the Italians (this was easy, since he was an Egyptian citizen). Thereupon the Italian government appointed as abuna one of the five Ethiopian bishops, named Abraham, and offered the patriarch John of Alexandria that, if he would recognize Abraham as abuna, the

[1] It is a common but misleading practice to refer to the Ethiopians also as Copts. A Copt is specifically a Christian *Egyptian* ([Αἰ]γύπτ[ιος]).

Egyptian rights in Ethiopia would be admitted for the future. John refused, and excommunicated Abraham as an intruder—a gesture that the patriarch is powerless to enforce. Failing further developments, then, the Ethiopian Church is now for the first time in its history an autocephalous national church, free from the overlordship of the Coptic patriarch. It was this link with Alexandria that drew the Ethiopians into the monophysite schism during the fifth-sixth century.

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## THE MONTEZUMA SEMINARY DISPUTATIONS.

It has been suggested that readers of the REVIEW will be interested in the programmes of the Monthly Disputations held by the students of theology in the Central Mexican Seminary of Our Lady of Guadalupe, at Montezuma, New Mexico, U. S. A. The following questions, which were publicly discussed on the morning and afternoon of 1 February, reveal the high standard of the Seminary studies:

DE ACTU FIDEI DIVINAE.

1. Fides est assensus intellectus quo revelata vera esse iudicantur propter auctoritatem ipsius Dei revelantis.

2. Talis assensus est rationalis, super omnia firmus, certior omni assensu naturali, et tamen liber, etiam in casu evidentiae attestantis.

3. Item est obscurus, etiamsi possit coexistere cum scientia circa idem obiectum, nec specifice distinctus ab assensu fidei ecclesiasticae.

4. Praeterea in adulto iustificando, necessarius est actus fidei divinae stricte dictae, necessitate medii.

5. Fides est entitative supernaturalis, tum in se, tum in pio credulitatis affectu et in iudicio credibilitatis sive practico, sive etiam speculativo.

6. Fides ultimatim resolvitur: secundum lineam fidei, in solam auctoritatem Dei ut obiective est; secundum lineam causarum coniungentium cum mente obiectum formale, in veritates historicas et philosophicas apologeticae.

| Defendent: | Impugnabunt: |
|---|---|
| Seraphim Anastasio et<br>Ioannes Torres | Porphyrius Valdés,<br>Ioannes Almazán,<br>Philippus Cortéz,<br>David Jaimes,<br>Ignatius Pérez,<br>Daniel Díaz. |

EX TRACTATU DE VERBO INCARNATO.

1. Iesum Christum Deum verum, verumque Hominem, unam tamen personam, divinam scilicet esse, quamquam naturali lumine non demonstretur scriptura et traditione validissime evincitur.

2. Duae naturae inconfusae, duplexque operatio in Christo sunt agnoscendae.

3. Iesus Christus, ut hic homo, est filius Dei naturalis, eiusque humanitas, huiusque partes sunt adorandae.

4. Substantiali et accidentali sanctitate Humanitas Christi est sancta et impeccabilis, nullo modo obstantibus: sanctitati, infirmitatibus assumptis; impeccabilitati, libertate in subeunda morte.

5. Etiamsi conveniens incarnatio ostendatur, tantummodo eius hypothetica necessitas demonstratur.

6. Passione et morte sua Christus satisfecit pro hominum peccatis, meruitque hominibus omnes gratias supernaturales, sibimetipsi vero, corporis gloriam nominisque exaltationem.

| Defendent: | Impugnabunt: |
|---|---|
| Crux Acuña et<br>Fidelis Cortés. | Raphael Hernández,<br>Ladislaus Espinosa,<br>Rodulphus Pérez,<br>Ambrosius Delgadillo,<br>Georgius Vázquez,<br>Iosephus Flores. |

Then followed two dissertations: one on " Los Rudos y el Problema de la Perseverancia en la Fe," and the other on, " El Culto del Scmo. Corazon de Jesus ".

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## SACERDOTAL SALESMANSHIP. II.

### Defeat Healthy for Success.

One of yesterday's newspapers carried an article entitled, " Defeat can be the beginning of success ". The opening paragraph reads: " You will succeed if you capitalize defeat. Of course, if you would rather indulge in childish rage and disappointment over a preliminary setback, it is your privilege to fail. But if you understand the value of defeat, you will take grim pleasure in acknowledging it. Defeat is the best possible beginning for your march toward success."

The man who is adept not in doing things but in explaining why they are not done, is as pitiable as common. For anybody

to nurse the idea that he is a failure because exterior agencies and conditions thwarted him, is a sign that he does not possess a strong, healthy, vigorous character and that he lacks confidence in himself; and as far as we priests are concerned, it furthermore argues a lack of trust in God.

When we go after an objective that is unselfish and good, we will finally reach it, if only we do not let preliminary defeats discourage us. The only reason why we failed in the beginning is because we approached the problem or undertaking in the wrong way.

" What is defeat? Nothing but education; nothing but the first step to something better." An occasional setback will make us wise as to what to avoid in the future. It will show us what we cannot do before we try to do something. It will make us keener in watching for the right opportunities. It will give us a better insight into people with whom we have to deal. It will help us to keep our mental and spiritual equilibrium, and save us from becoming total failures by making an irreparable mistake. " Failure is often God's own tool for carving some of the finest outlines in the character of His children; and, even in this life, bitter and crushing defeats have often in them the germs of new and quite unimagined happiness." That is a thought which ought to cheer us on. Often we may fail, because it is part of God's design: He wants to keep us humble and good.

The world loves a good loser, a man who may be down but refuses to be counted out. There is no fighter in the ring who is applauded and admired more than the one who comes up before the count of ten and starts all over with undaunted determination in his effort to win the fight. And many a victory has been won, even after two or three knockdowns.

President Theodore Roosevelt told the cowboys of Cheyenne that he liked the Western men because they are " good sports ". By " good sport " he meant the kind that does not give up when beaten, but tries again. Only a good looser is a real man, even in the priesthood of God.

People will have very little regard for us, if, when we fail, we sulk and are peevish, and offer all sorts of reasons why we failed, and refuse to approach our difficulty anew. But if we start all over again with renewed courage and a smile of con-

fidence, those who had opposed us will admire our never-die spirit and will finally weaken, if for nothing else than our sportsmanship and fidelity to principle. Another good issue of opposition is that it will increase the loyalty of friends and stimulate their efforts in our behalf.

I am acquainted with a priest who, as Director of Charities, conceived the idea of building a modern orphanage in order to close up some antiquated buildings which had become a disgrace and a physical and moral danger to the little wards. When he proposed his plan to the bishop, he was showered with cold water: "No, it is impossible in these hard times." The priests called him a dreamer. Most of the Catholic public were afraid to speak out loud in commendation of the idea, because it would cost them money. Enemies of the Church tried to ruin this priest's reputation. The Ku Klux Klan threatened him with tar and feathers. He had dozens of disillusionments, but he followed the gleam. Slowly his dream turned to reality, and one by one his critics became his friends. To-day, the public thinks him a great man; his fellow-priests praise him for his determination and the bishop stated on the occasion of the institution's dedication, "It is a God-send and a salvation for our poor children."

We are never so near victory as when we are defeated in a good cause. Setbacks and disappointments will teach us many valuable lessons, and, if they are borne with a smile, make our friends stronger for us and generally win greater sympathy for our cause.

PETER M. H. WYNHOVEN.

*New Orleans, Louisiana.*

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## ARE EXCOMMUNICATED PERSONS OBLIGED TO HEAR MASS?

1. Are excommunicated persons (*tolerati*) obliged to hear Mass on Sundays and holidays of obligation?

No, because even though they are only *tolerati*, they lack the right to assist at Mass. They are obliged to be absolved from the excommunication as soon as possible. Everyone is obliged to remove the impediments to the fulfilment of a precept when he can conveniently do so. *Per accidens*, an *excommunicatus occultus* would be obliged, if there were danger of scandal.

2. Should they be informed that this obligation ceases?

Ordinarily, I think not. More than likely it is no sin at all for a *toleratus* to assist at Mass, even though he is deprived of the right. His presence is generally not taken amiss by Catholics. To prevent formal sin in remaining away of course he should be told.

3. Are they exempt from the laws of fast and abstinence? No.

4. From the other precepts of the Church?

The question may be of importance regarding the obligation of Easter Communion. Since this precept arises partially *ex jure divino*, it is not exactly parallel with the precept of hearing Mass which rises only *ex jure ecclesiastico*. Whilst it would seem unreasonable for one and the same authority to deprive a person of the right to do a thing and at the same time insist on the obligation of doing it, this is not the case when it is a question of two distinct legislative authorities. Excommunicated people are therefore held to remove the impediment, and failure to do so would make them guilty of the violation of the precept.

5. When it is a question of the passive assistance of a *toleratus* there is no need to make the distinction between public and occult, since the Code (can. 2259 § 2) says simply that a *toleratus* need not be expelled. If the assistance is active, such as serving Mass, for instance, then a *toleratus post sententiam* must be excluded. *Post sententiam* the excommunication is no longer occult, but *notorius notorietate juris* (can. 2197). Furthermore, he must be excluded from active participation if the excommunication is *notorius notorietate facti* (can. 2259 § 2). Note that the canon does not say " public," but *notorie*. This is the case when not only the fact but also the imputability is public (can. 2197 § 3).

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## WHEN THE PASCHAL CANDLE IS LIGHTED.

*Qu.* We have been lighting the Paschal Candle at the Gospel time of the High Mass on Sundays, from Holy Saturday. Is this correct?

*Resp.* From Holy Saturday until Ascension Day, the Paschal Candle stands in its candlestick in the sanctuary, on the Gospel side of the altar. It should be removed at the end of the Solemn Mass on Ascension Thursday.

The Paschal Candle *should be lighted* at the Solemn Mass and Vespers (1) on Easter Sunday; (2) on the two days following Easter; (3) on the Saturday after Easter; and on all Sundays until the feast of the Ascension. (S.R.C. No. 235 ad 11.) It *may be lighted*, where the custom exists, also on other days and on solemnities that are celebrated during the Easter season.

Even though the parochial Mass on Sunday be a Low Mass, the Paschal Candle may be lighted. (Cf. *The Church Edifice and Its Appointments*, by the Rev. Harold E. Collins, Ph.D. Philadelphia, Pa.: The Dolphin Press.)

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## MAY THE STATE TAKE LIFE?

*Qu.* I have not been able to find convincing arguments to prove that the State has the right to take life. The argument based on the analogy of the individual to protect his life, even by killing an unjust aggressor, has never appeared to me very strong. The individual is allowed to kill (*servatis servandis*) only when he is actually being attacked. But when the State has apprehended a man, that man is no longer actually attacking the life of the State. Kindly state, therefore, the arguments from reason and revelation vindicating this right to the State.

*Resp.* The logic of the objection in this paragraph would forbid the state to punish any crime which had already been committed. The thief could not be imprisoned for theft nor the bully for assault, since the evil actions have already been performed. As a continuing entity, the state or civil society continues to suffer injury so long as the crime goes unpunished and potential criminals are therefore encouraged to commit social injury. "The arguments from reason and revelation vindicating this right to the state" can be found in any manual of moral theology. For example, in the fifth volume of *Moral Theology* by Koch-Preuss, p. 146, we read this sentence: "Capital punishment can be justified from reason, Sacred Scripture, tradition, and from the common conviction and practice of men in all ages." In the fifteen pages following this proposition will be found an adequate, even though brief, proof of the proposition. Some of the larger Latin manuals treat the subject more extensively. Possibly the best demonstration is set forth in the second volume of the German work, *Moraltheologie*, by Viktor Cathrein, S.J.

## CANDLES, LIT OR UNLIT, FOR BLESSING OF THROATS.

*Qu.* What is the strict definite ruling in applying St. Blase blessing, " cereis non accensis "? May the candles be lit as in the past, or why and when the change?

*Resp.* In the new Rituale Romanum, 1925, the rubric following the Blessing of Candles on the Feast of St. Blase says: " Deinde Sacerdos duos cereos in modum crucis aptatos apponit sub mento gutturi singulorum, qui benedicendi sunt, ipsis ante Altare genuflectentibus, dicens: Per intercessionem," etc.

The rubric does not mention whether the candles are to be lighted or not. The priest may use his own judgment. In the old Ritual the rubric specified lighted candles. The change, therefore, was made in 1925. The reason of the change is not given, but we may surmise that it was due to the danger of the lighted candles coming in contact with the clothing of the priest or the recipient of the blessing. The wax dripping from lighted candles would not improve the texture or appearance of the carpet of the sanctuary. In some places candles specially molded for this blessing are used. They can be used lighted without danger of fire or damage.

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## A CATHOLIC APPLYING FOR CIVIL DIVORCE.

*Qu.* Bertha has wanted a divorce to be free. Taking the first serious argument—pretending her husband struck her—she had him arrested. The court put him on probation for one month, but on the same day she had a Jewish lawyer serve him with papers for divorce. He refuses to consent. Both parties are of good Catholic families.

She pretends that her pastor approves the divorce and that she can continue as before her religious duties and be buried in her family lot in the Catholic cemetery.

What should the pastor do in this case?

*Resp.* The bishop is the one to judge of the sufficiency of the reasons for seeking a divorce, i. e. legal separation without the right to remarry. (S. Off. 19 December, 1860; 3 April, 1877.) The approval of the pastor would not be sufficient. If she sues for civil divorce without the required permission, she would be excluded from the reception of the sacraments and deprived of Christian burial, as a public and manifest sinner.

## BENEDICTION TWICE ON SUNDAY.

*Qu.* What is the strict definite ruling on two Benedictions on Sunday; one in the morning for the parishioners and the other in the afternoon for shrine visitors?

*Resp.* Canon 1274 of the Code of Canon Law says: "In churches and oratories that have received permission to keep the Blessed Sacrament, private exposition, that is to say with the ciborium, can be held for any good reason also without permission of the Ordinary. Public exposition, that is to say, with the ostensorium, may be held in all churches on the feast of Corpus Christi and during the octave, both during Holy Mass and at vespers. At other times, public exposition may be held only for good and serious reasons, with permission of the bishop, and this permission is required also in churches of exempt regulars."

The pastor of a church must have the bishop's permission to have Benediction of the Blessed Sacrament at any time except during the feast and octave of Corpus Christi. Usually the statutes of the diocese enumerate the days when exposition is permitted in all churches of a diocese. In all probability the statutes will not give blanket permission for exposition twice in the same church on the same day. The pastor must secure such permission directly from the bishop. In a recent issue of the REVIEW the advisibility of having Benediction after Mass was discussed. It may be repeated that it is the mind of the Church to have Benediction of the Blessed Sacrament in the afternoon or evening, except when the liturgy is based upon devotion to the Holy Eucharist, as during Forty Hours and the feast and octave of Corpus Christ. Only then should it be connected with the Sacrifice of the Mass.

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## DRESSING OF THE CHALICE.

*Qu.* What is the strict ruling when dressing the chalice for Mass, concerning the veil being brought up over the burse? Should it be left hanging down?

*Resp.* O'Callaghan, Kuenzel, and Van der Stappen say that the veil is to be placed over the chalice. The front of the chalice is to be completely covered, but it is not necessary to have a veil

so large as to cover the rear entirely. They do not mention the custom, sometimes observed, of raising the rear part of the veil over the burse. We can find no author who justifies such an arrangement of the veil. Usually the veil is not voluminous enough to cover the chalice completely on all sides and the priest has no difficulty in taking hold of the chalice with the left-hand.

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## THE DAY FOR BLESSING OF ST. BLASE.

*Qu.* Can this blessing be given on the day following the feast of St. Blase or the following Sunday for the convenience of the working class or people in general?

*Resp.* Yes. The rubric in the old Ritual directed the priest to lay aside chasuble and maniple after Mass and then give the blessing. The rubric of the new Ritual omits this clause. We can assume that the blessing can be given at a time convenient to priest and people. The Ritual indicates only that the candles be blessed on the feast of St. Blase. The candles so blessed may be used later in the actual blessing of throats.

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## MATINS BEFORE THE BLESSED SACRAMENT EXPOSED.

*Qu.* 1. To add to the solemnity of a feast, would it be lawful to recite Matins publicly, before the Blessed Sacrament exposed?

2. If so, may the Matins be curtailed? For example, the *Invitatorium*, *Venite*, hymn, psalms and lessons from one nocturn, the *Te Deum* and oration of the feast.

*Resp.* 1. At several of the Roman basilicas this is done on the feast of Corpus Christi.

2. There does not appear to be anything to prevent it; but such an act could not be considered a liturgical function.

# Ecclesiastical Library Table

## RECENT PHILOSOPHICAL LITERATURE.

Philosophical literature, during the last half year, has come to professional philosophers and to others in various guises and with manifold expressed and implied purposes. Beneath guise and purpose is the fact that neither the poet nor the playwright, the scientist nor the sculptor, the politician nor the philanthropist, can successfully avoid being philosophical. The inborn questioning instinct of the human mind drives many who hate philosophy into realms they love and despise. They know not where they are.

The professional philosopher can see that into his ranks are being driven those who would blush with shame were they told they were toying with the philosophy they profess to hate. Actor and playwright, politician and poet, architect and artisan, drive home thoughts that are philosophical in purpose or origin. The most innocently entertaining best sellers and the most popular science for the millions propagate ideas and stimulate that ultimate thinking called philosophy. The most absorbing drama presents scenes which create attitudes or articulate moods that reflect the last answer of men and women to the problems of life. And the last answer to his problems of life is the professed or unconscious philosophy of the life of everyone. Nothing in the play or the work, in the study or the learning, in the idleness or the industry, in the polity or the politics of our people can leave them without an inclination to ultimate and sometimes combative thinking. This is a phase of philosophy.

The sciences and the arts are becoming philosophical. Either they are creating philosophy or they are reflecting it. In any event they are not escaping it. They are merging under a dictatorship sometimes of error, but sometimes of truth. They are being driven into consolidation by what we think are the God-given urges of the human mind. Life in all its expressions is becoming more philosophical. Stage, screen, poetry, drama, history and all other branches of learning and entertainment converge and find their ultimate interpretation in philosophy.

The origin of the passion for integration of learning is not difficult of explanation for those who recognize the basic unity of human personality. Why this urge for consolidation and synthesis should show itself so strikingly now is a mystery. Perhaps it ranks with the equally mysterious urge for political federation and centralization evident in many nations of the world to-day. No doubt the facts of political and philosophical concentration are interlocked, though the explanation of this escape us. What does not escape us is the recognition of the danger that integration and consolidation in learning will be carried too far, even to the point of annihilating the autonomy of special fields of learning. Dictators and monopolistic totalitarians are attempting this in the political areas where regimentation is the rule. Some would like to see parallel attempts in philosophical sectors. They would standardize philosophical convictions, regiment the affiliations of learning, suppress all differences of opinion and even create a savantic or pedantic unity of language or expression.

Unity of incompatibles is impossible. Simplicity cannot conquer indivisibles. Liberty of thought in debatables is essential. Neither art, philosophy, nor science can reduce to the one what nature and God have made disparate. Total unity of thought is tomfoolery. Confederation in the sense of static reality and terminology is an absurd dream. Analogy of being is more than a name. Entire unanimity of opinion is utopian, but it is the hope of ignorant dictators. And, after all, the ambition of dictators in politics or philosophy is a reflexion of their ignorance. Bigots attempt to identify the many with the one, and the one with the many. Small minds try to merge God with the universal, philosophy with science, and religion with philosophy. Religion cannot be made politics. Metaphysics cannot be turned into biology. Anthropology cannot be turned into theology. Each has its own orbit. There must be a hierarchy among disciplines of thought even where there must be contacts. There must be autonomy for each in subject matter and in terminology. The realization of the craving for synthesis and consolidation must respect this autonomy. Some contemporary efforts to integrate learning betray the instinct of the mind for unity but fail to realize the limitations placed on the fusion of science by nature and truth.

*The Human Situation*,[1] by W. W. Macneile Dixon, is an unusual attempt at philosophical synthesis. The volume presents the Guilford Lectures in the University of Glasgow, 1933-37. The author writes vibrantly and essays to present the basic principles of all philosophies, sciences and literatures interlocked and evaluated. It is a daring and intriguing attempt but too great an ambition for even the tremendous learning and experience of the author.

*From These Roots*,[2] by Mary M. Colum, is professionally a gem of literary criticism but incidentally it is philosophical. It cannot ignore philosophies since it aims to present the ideas that lie behind modern literature. This is the author's first book, but she has commanded attention for some time because of her reviews and criticisms published in the *Forum*. She is a thoughtful woman with whom one cannot always agree but whose analytical ability will take her to high places in the not crowded realm of literary criticism. Neo-scholastics will be interested in her unique chapter on " The Two Consciences " in which the ethical conscience and the esthetic conscience are offered as ultimate explanations in the field of morals. She gives an unusually simple classification of Marxism. It is, to her, a form of moralism and an attempt to put creative literature to work for the state. One of the greatest difficulties to a more sympathetic acceptance of her criticisms is her attempt to over-simplify the complex. She seems to demand for literary folks an exemption from objective moral standards that reëchoes an old Greek idea that the learned could do no wrong. But scholastic philosophers can glean from the reading of this volume that they must be allied with literature and with literary criticism as partners of philosophical thinking.

Again we are confronted by the passion for synthesis erupting into a demand for identity. Stuart Chase has given us a very valuable book in *The Tyranny of Words*.[3] It is valuable, if for no other reason, because it is so unreasonable in its extension of a legitimate demand for a synthesis of thought through a common language of thinkers. A common language among philosophers of all schools and of all nations is needed. Joint

[1] Longmans, Green & Co., New York.

[2] Chas. Scribner's Sons, New York.

[3] Harcourt, Brace & Co.

meetings of philosophers, non-scholastic and scholastic, have shown that seemingly unbridgeable chasms of thought are easily spanned by a mutual understanding of basic terms. Even within scholastic philosophy mere words often created separate schools of thought where the ideas behind them are in harmony. The presentation of philosophy exclusively in the vernacular hastened the day when misunderstanding concealed the truth. Nationalistic ideologies split the philosophical world and made it difficult for philosophers to effect mental contact. The Catholic Church in its insistence on Latin as the language of the philosophical and theological class room is frequently condemned for an alleged intrusion on human liberty of thought and speech. But in establishing internationally the meanings of words by a common language the Catholic Church has effected, through the ages, a holy conspiracy for the reign of truth. The Church is devoted to philosophical expression that makes divergencies of opinion intelligible to all and unity of truth acceptable, and its thinkers are devoted to the demands of precise definition and are respectful also of the liquidity of words.

Stuart Chase presents himself as an apostle of standardized thinking through standardized language. His is a weird plan and his book a queer hodge-podge. He is not accurate in his analyses of the philosophers, logicians, economists, politicians or scientists whom he criticizes. It is doubtful that he really understands the science of " semantics " which he is seeking to popularize. Only one who knows little about criteriology and psychology could be as inconsistent as the author in hopping from conceptualism to nominalism to realism and back again to each without a blush. He has not learned that human factors are different from physical forces and chemical elements and that certitude admits of degrees. He has contempt for " high order abstractions " of philosophers. A more sympathetic understanding of philosophy might have made him more successful in a work that is needed—a better mutual understanding between thinkers through a more uniform recognition of meaning.

An entirely different form of effort at synthesis is found in *Attitudes Toward History*,[4] in two volumes, by Kenneth Burke. The work is a melange of literary criticism, eerie philosophy,

[4] *The New Republic.*

history, politics, economics and sociology written by an avowed Leftist. Burke, who dislikes Aristotelian logic, is so independent in his use of terms that he has added to the second volume a two-hundred page "Dictionary of Pivotal Terms". Unlike Stuart Chase, who seeks synthesis in standardized meanings, Burke emphasizes the need of the liquidity of meaning. His Communism, we suspect, is to be entrusted with the work of tying up the loose ends of his thinking so that he may continue to be the play boy of the space writers.

Not a professional contribution to philosophy, but again sounding the need of consolidation, is *The History of Science and The New Humanism*,[5] by George Sarton. In four interesting essays Sarton points out the part played by science in the development of civilization and emphasizes the need of "humanizing" it to prevent its running wild. He is dignified and painstaking in pointing out a unity of the sciences and in showing their relations to the development of the wisdoms of the East and the West. He believes that a humane society can be effected by science only with the help of art and philosophy.

One of the most magnificent and successful attempts at philosophical synthesis comes from Etienne Gilson in *The Unity of Philosophical Experience*.[6] This volume presents the William James Lectures at Harvard University, 1936-37. Dr. Gilson recognizes the individual differences from which philosophical attitudes, opinions, and systems spring. But he is far more interested in the basic unity latent beneath all philosophical systems than in their historical sequence. Philosophy moves onward with the help of many thinkers but controlled by basic patterns of development. Philosophical development moves in cycles, each with a period of constructive thought and a period of skepticism. While there is danger in such broad and simple interpretations of the history of thought, in the hands of the masterful Gilson shoals are skillfully avoided. In genuine metaphysics and in the being which all philosophers analyze, the author has found a sound basis for the correlation of philosophical systems. Order, basic in the universe and discoverable by the first Philosophy, may go far to-day to answer the craving for unity expressed on all sides.

[5] Harvard University Press, Cambridge, Mass.

[6] Chas. Scribner's Sons, New York.

*Science and Common Sense*,[7] by W. R. Thompson, is another attempt to consolidate science and philosophy. The author has made a brilliant contribution to better understanding in his analysis of the aberrations of scientists trying to philosophize without training for the task. His constructive plea for common sense in science through philosophy is challenging. Coming from so eminent a biologist and with a preface by Jacques Maritain, the volume speaks with authority. One reads and rereads the author's criticism of the misuse of abstract mathematics in the study of physics and biology. One is intrigued by his detection of the connexion between Marxian dialectical materialism and scientific decadence. This book should go far in bringing philosophers and scientists closer for the service and unification of learning.

*Frontiers of Faith and Reason*,[8] by Vincent McNabb, O.P., is a collection of essays by the valiant old veteran of Catholic apologetics. He has lost none of his power to create discussion and is still daring in his adoption of unusual opinions. The philosopher will find this volume valuable because of its chapters on St. Thomas Aquinas, whom the editor of the English translation of the *Summa Theologica* knows thoroughly.

*Fundamental Questions of Philosophy*, by the Reverend August Brunner, S.J., has been done from German into perfect English by the Reverend Sidney A. Raemers, Ph.D. There is a need for philosophical presentations of this nature. It is not subtle, but it gives a bird's-eye view of great problems in many fields of philosophy. There is nothing original about the book, but it will help many to review and consolidate philosophical learning which formal training has left disjointed.

*Causality and Implication*,[9] by D. J. B. Hawkins, is a much more important book than its size would indicate. Written in a style that is modern and brisk, the book gives a splendid explanation of Aristotle's teaching about causality, compares it with that of Hume, and offers a study of causation from the viewpoint of implication. The author gives evidence of familiarity with contemporary problems and authors as well as with the historical vicissitudes of the causation difficulty. The scholastic will be interested in Hawkins's choice of the ex-

[7] Longmans, Green & Co., New York. [8] Sheed and Ward, New York.
[9] Sheed and Ward, New York.

planation of Garrigou-Lagrange over that of Maritain in the problems connected with the principle of causality.

In the field of Logic we are fortunate to receive *An Introduction to Logic*,[10] by Jacques Maritain. This is the English translation of the eighth edition of *Petite Logique*, well known to Neo-scholastics as a comprehensive presentation of traditional logic. The author is not favorable to the idea of affiliating "logistics," the "algebra of logic" or symbolic logic, with traditional logic. Many Neo-scholastics take issue with him on this point and believe that symbolic logic must be treated in our courses of philosophy. They who are of this mind should know *An Introduction to Symbolic Logic*,[11] by Susanne K. Langer. This work is not too specialized, but aims to lead the student from elementals to an understanding of the Boole-Schroeder Algebra, and the *Principia Mathematica* of Whithead and Russell. The book proceeds without relation to Aristotelian logic, but an appendix attempts to correlate "symbolic logic and the logic of the syllogism".

*Aesthetic Quality*,[12] by Stephen C. Pepper, claims too much when it says that it "presents the newest theory of Aesthetics, the Contextualistic, in a more single-minded and consistent way than has been offered up to the present." Contextualism is Pragmatism and it is not the newest and it is not the youngest of philosophies. One impressive phase of the work is its copious references to architecture, painting, music and literature. With a sounder philosophy as an instrument of interpretation such references would be more valuable.

*The Idealism of Giovanni Gentile*,[13] by Roger W. Holmes, adds another to the books aimed at us for fifty years and explaining the Italian idealistic movement connected with the names of Gentile and Croce. This study is limited to the philosophical phase of the school, and makes no attempt to follow the penetration of Italian Idealism into the fields of education and sociology. It surpasses most analyses of Gentile's logic and epistemology and helps the scholastic to understand better the mystery of the popularity of the metaphysics of the eminent Gentile. Lovers of truth often regret the inability of great minds to reach the truth when the main reason is that they lack

[10] Sheed and Ward, New York.
[11] Houghton, Mifflin, Co., New York.
[12] Chas. Scribner's Sons, New York.
[13] The Macmillan Co., New York.

direction. What a marvel Gentile would have been had he profited by a sympathetic experience with centuries of scholasticism. Actually he did no more than Rodin. The sculptor made a thinker without thought. Gentile made a thinker without thoughtful contact with the world. Such a philosophy cannot fail to affect life. Is subjectivism a philosophy predetermined by a plan of life already adopted or a plan of living to be justified by thinking? That is one of the many irreconcileables in subjectivism. Mr. Holmes sees eight basic philosophical weaknesses in the metaphysics of Gentile. He might have found eighty or more in egocentric thinking of this kind merely because of its titanic but futile effort to divorce mind from life's realities.

We welcome *Philosophical Bases of Theism*,[14] by G. Dawes Hicks, even thought it antagonizes common sense at many points. We welcome it because we think that many of the philosophical friends of God have been detoured from a real defence of existence by the elation that follows their successful attack on His enemies. We welcome any philosopher who points to a Supreme Deity. Dr. Hicks, who taught philosophy at London University, emphasizes the rational approach to God. Teachers of scholastic philosophy cannot afford to be ignorant of the author's fresh expression of the classical proofs for God's existence. They will be intrigued by his restatement of the cosmological proof. This book is an important contribution to the philosophy of religion.

In the general field of speculative philosophy one should not be unaware of *The Questioning Mind*,[15] by Rupert Clendon Lodge, or of *Reality and Value*,[16] by A. Campbell Garnett. The former is a survey of philosophical tendencies, and the latter is an approach to metaphysics and a philosophy of value.

*Medieval Universalism*,[17] by Etienne Gilson, emphasizes startling events in current philosophical development. Dr. Gilson did more than command attention in his address delivered under this title at the Harvard Tercentary conference. Dorothy Thompson's is not the best critic of this monograph. But she offered, in her column in the *New York Herald-Tribune*,

[14] The Macmillan Co., New York. [15] E. P. Dutton Co., New York.
[16] Yale University Press, New Haven, Conn.
[17] Sheed and Ward, New York.

to start a fund so that all Americans could read it. In other essentials Dorothy Thompson is often wrong, but in her enthusiastic approval of this epoch-making address she happens to be right. The address of Dr. Gilson should be analyzed by our Neo-scholastic teachers and students. They should know that the basic truths of scholastic philosophy make submissive even so illustrious an audience as was gathered at Cambridge. "Truth will prevail" is the answer to the influence exerted by this address. The personality of Gilson and his learning give a supplementary answer. Dr. Gilson, as a lay apostle of the truth imbedded in scholastic philosophy, received a hearing that would be accorded to few ecclesiastics. This should hearten the sponsors and educators of the courageous laity who have chosen and who are choosing in greater numbers this field as their life work.

They who still think that the confines of philosophy and theology can be defined more mathematically than St. Thomas Aquinas did not define them, should read *Four Ways of Philosophy*,[18] by Irwin Edman. Here is an interesting presentation of philosophy as faith, as social criticism, as mystical experience and as the understanding of nature. In none of these aspects has philosophy ever sought to escape its duty. In all of them can it make clearer its willingness and ability to serve. In none of them can it ignore facts.

One of the weaknesses in the teaching of the history of philosophy by scholastics has been that they slight the world events which either create philosophy or which emerge from philosophy. Scholastic philosophers should not ignore any attempt to discover, to interpret, or to coördinate the truth no matter where or by whom such effort is made. This is the philosophical attitude of the "Prince of Scholastics", St. Thomas Aquinas. To reduce the many to the one, to see the truth in every error, to capture a successful method of approach in every failure, is the technique of truth. This is why compulsory programs in our schools of philosophy emphasize the importance of knowing the views of those who are not scholastics and who are not professional philosophers but who contributed to scholasticism when they knew not what they did.

[18] Henry Holt & Co.

*Contemporary Indian Philosophy*,[19] edited by S. Radhakrashman and J. H. Muirhead, gives the philosophy of fourteen of India's contemporary thinkers. While Yoka, Vedanta and Meditation run riot in this volume, it is valuable for teachers of history of philosophy and for missiologists. Searchers after the truth must remember that going across the Pacific is not absurd for American scholastics. It is better to emphasize compacts than impacts when the development of mind and life are at stake. It is better to see, praise and to explain likenesses of moral living among peoples than to say that "East is East and West is West, and ne'er the twain shall meet."

Lin Yutang has written *The Importance of Living*.[20] It is one of our best sellers. It is advertised as a personal guide to enjoyment. It has had a peculiar appeal to those people who want to be nice without being compelled to accept the compulsions of Christian morality. There is nothing in the Yutang concept of Eastern philosophy that adds to the gaiety of living. They who are training men and women for missionary work in the Orient should be familiar with this book. Its philosophy is not always oriental, but it is an indication of the trends of the Orient. Why this book has appealed to our people more than our presentations of Christian plans of life is a problem for investigation. It is the problem of the popularity of the Swalmi, the Yogi, and the appeal of Mahatma Ghandi. Something in the philosophy of the East is in common with Catholic ethics of self-denial. Something in common with Eastern philosophy and life is on the way to an expression that is mutually intelligible.

We have said that the history of philosophy and even the problems of the various philosophical disciplines are best presented against the background of related world events. Medieval events in which scholastic philosophy was born, should be at the finger tips of teachers and students of scholastic philosophy. If medieval history were better read and known by scholastics, historians in general would indulge in fewer uncorrected inaccuracies.

*An Introduction to Medieval Europe*,[21] by James Westfall Thompson and Edgar Nathaniel Johnson, is worth while read-

[19] The Macmillan Co., New York.
[20] Reynal and Hitchcock; a John Day Book.
[21] W. W. Norton & Co., New York.

ing. The revised version has been written by Professor Johnson, with two chapters on the constitutional development of England by Dr. Glenn W. Gray. Whilst it helps to make some phases of medieval institutions and progress better known, the volume has a basic weakness in its failure to understand sympathetically the Catholic Church. Without such an understanding the medieval period cannot be known.

*Economic and Social History of Medieval Europe*,[22] by Henri Pirenne, is valuable for those who want to know the historical background of the institution of private property. The author writes expertly on medieval trade, international commerce and the origin of medieval cities.

*The Psychology of Belief*,[23] by Helge Lundholm, analyzes belief from three points of view: belief genesis, belief as a permanent mental quality controlling conduct, and belief as experience. The book adds little to our knowledge of the subject and will not enhance the philosophy of religion.

*The Destiny of Man*,[24] by Nicholas Berdyaev, translated from the Russian by Natalie Dudington, might be placed better under our section on the union of learnings. It is an attempt to relate Greek orthodoxy with Western culture by the author of *Freedom and the Spirit* and *The End of Our Time*. At heart it is a study of human nature, and of the whole man, of anthropology in the widest sense of the science. It is a synthesis of what is known of man by psychologists, psychopathologists, Marxians, idealists, and materialists. It is an eclectic pilgrimage to the shrines of Kant, Hegel, Freud, Nietzche and many other thinkers. The Aristotelianism of Catholic orthodoxy is rejected " as too optimistic in its rationalism ". The book is interesting and its popularity indicates a new trend in non-scholastic contemporary study. There is a new demand for a more comprehensive knowledge of human nature and personality.

*The Definition of Psychology*,[25] by Fred S. Keller, gives a brief historical introduction to Psychology with thumbnail sketches of Behaviorism and the Gestalt. His analysis of what he calls the " prominent earmarks " of contemporary thought

[22] Harcourt, Brace & Co.
[23] Duke University Press, Durham, N. Caro.
[24] Chas. Scribner's Sons, New York.
[25] D. Appleton, Century Co., New York.

is challenging, especially when he concludes that psychology today is less dependent on physiology and that it is more genetic, comparative and eclectic than in the day of Titchner.

Caustic and at variance with the Catholic tradition is another anthropological study, *Apes, Men and Morons*,[26] by Ernest Albert Hooton. The eminent professor of Anthropology at Harvard and curator of Somatology of the Peabody Museum at Harvard is ruthless and provoking in his story of man, his analysis of the strength and weakness of human nature and in his plans for the elimination of unfitness.

*Personality*,[27] by G. W. Allport, also indicates the increasing demand for a more integrated concept of human nature. Professor Allport has done a real service in giving us a history of the term personality by tracing it through its various vicissitudes in philosophies and sciences from the early Greeks to our own day. In all he analyzes fourteen different types of personality studies. He defines the " psychology of personality " as " nothing more than a modern codification of knowledge concerning human nature in its concrete aspects " and believes it includes many aspects of human nature neglected by general psychology.

*What Man has Made of Man*,[28] by Mortimer J. Adler, is further proof of the yearning on the part of thinkers for a better knowledge of the whole man. This work by the talented and dynamic Dr. Adler primarily gives intensive outlines of four lectures addressed to the Institute of Psycho-analysis in Chicago. More striking, even than the outlines, is the dissenting introduction by Dr. Franz Alexander, the Director of the Institute. More valuable than the outlines are the appendices, containing a series of notes, which, with marvelously few exceptions, are accurate and comprehensive monographs on basic Thomistic philosophical principles. Dr. Adler deserves the gratitude of the neo-scholastics for bringing to psycho-analysis a history of their gradual disintegration through bad philosophy and the revival it can effect through contact with broad, sweeping and true philosophy.

*The Two Sciences of Psychology* [29] is by Arthur D. Fearon, Professor of Psychology and Philosophy at the University of

[26] G. P. Putnam's Sons, New York. [27] Henry Holt & Co., New York.
[28] Longmans, Green & Co., New York.
[29] Prentice Hall Inc., New York.

San Francisco. It is an integration of experimental and rational psychology with general philosophical principles.

Along with the evident trend toward an integrated study of man, evident in recent psychological literature, another phenomenon is streaking the horizon. It is extra-sensory perception and, incidentally, its relation to the subconscious and the unconscious. *The Real Use of the Unconscious*,[30] by Chandler Bennett, deals with the unconscious, the conscious, the symbolic and the factual. The volume devotes much attention to the explanation of these and to their relations with the teachings of Freud and Jung. The author thinks that Christianity is emphasizing love to the neglect of understanding. Even an Oriental would have difficulty accepting much of the author's vague mysticism.

Mathematicians, psychologists, radio contestants, mechanists, physicists, mind readers, clairvoyants, have been aroused by the experiments conducted by Dr. J. B. Rhine of Duke University. Three years ago he published *Extra-Sensory Perception*, the result of one hundred thousand experiments conducted in telepathy and clairvoyance. His new volume, *New Frontiers of Mind*,[31] is a restatement of the older volume with a wealth of new data expressed in " objective and statistical manner ". Some suspect that the conclusions of E S P are not without unestablished presumptions. The technique of the trials has been upheld and denounced alike by statisticians and mathematicians. Psychologists experimenting in dozens of laboratories think that substantially no new data have been discovered since the Fox sisters created their furore. Guessing the unseen symbols on a series of cards is the heart of the test. If the symbols are known to some one it is a test of thought transference; if the symbols are not known, it is a test of clairvoyance or " eyeless sight ". In either case, some think that the experiments break down the principle that nothing is known except through the senses.

Dr. Walter Franklin Prince thought that every individual has had at least one such experience. It is illogical to conclude either that we have discovered a new power of some human minds to perceive things without regard to time, space, or senses, or that the theory of probability is wrong. Cosmologists

[30] The Dial Press, New York. [31] Farrar & Rinehart, New York.

are interested in the relation of the E S P to structure of the universe, to cosmic consciousness, unknown ether waves, control of time and space by mysterious mental powers.

Philosophers will welcome any new findings on the power of the mind. They rejoice that, in this latest manner, mind is creeping back into laboratories whence it was exiled. Perhaps the soul will come back to them next. A danger is that hynoptism, spiritistic seances, sixth sense, hysteria, supersuggestibility will be known in hazardous practicality.

*Ends and Means*,[32] by Aldous Huxley, is a most unusual book for this author. He has become almost mystical in this attempt to find a solution for the preservation of civilization. Even small groups living the right life can do much for social reconstruction. There is little hope in governments as such. Power, success, wealth, and position are to be despised. Chastity is too pivotal in the new scheme. Huxley has fused much common sense with his utopianism and has written as fascinatingly as only he can. His thesis that the universe is not without meaning is brilliantly presented.

*The Road to Happiness*,[33] by Charles Gray Shaw, is a collection of the psychologies and the literatures of the centuries on this subject. Happiness is a successful adjustment or adaptation to nature. This definition at the beginning of the work is the theme song of its program. Shaw's is an ethics of self-realization, intellectual, emotional and volitional. Traditional Aristotelian and scholastic concepts of happiness are misunderstood and are rejected as too static.

*Great Thinkers*, by Trumbull G. Duval, presents the quest of life for its meaning. We are at a crisis of civilization and the way out must be pointed by sound philosophy. A review of great thinking about life is imperative to discover this philosophy of emancipation. Epicurus, the Stoics, Seneca, Gautama, Confucius, Plato, Plotinus, St. Augustine, Kant, Hegel, appear among others, briefly and in rapid succession, in this interesting symposium.

Another avenue of escape, pledged to action based on sound ideology, is *Belief and Action: An Everyday Philosophy*,[34] by Herbert Viscount Samuel. In his answer to the quest, " Why

[32] Harper & Bros., New York. [33] Hillman & Curl Co., New York.
[34] Bobbs, Merrill Co., Indianapolis, Ind.

act rightly? " he joins the ranks of Mill and becomes a social utilitarian. His classification of upsetting political and moral trends is too simple for the facts.

*A Thomistic Interpretation of the Civic Right in the United States*,[35] by Joseph V. Trunk, S.M., covers a very large and important field of ethics and moral theology. It offers " a justification of American legal institutions as to civic right in the law of God and of His Church ". The basis of the evaluation is found in the writings of St. Thomas Aquinas, but the author has read widely and thought sympathetically. The institutions with which he is especially concerned are religious liberty, freedom of speech, freedom from search and the rights of trial and suffrage.

*Think and Live*,[36] by Morrison and Rueve, is not a scholastic text but is a clever presentation of principles of the good life taken from every branch of scholastic philosophy, and illustrated graphically from a variety of literature. It represents a type of popular philosophical literature much needed to-day.

*The Good Society*,[37] by Walter Lippmann, is a memorable volume both because of its subject matter and because it indicates an interesting development in the social philosophy of a dynamic and popular American thinker. He has come a long way since twenty-five years ago when he wrote *A Preface to Politics*, and since, more recently, he wrote his *Preface to Morals*. He is scathing and usually correct in his indictment of contemporary institutions and the trend toward tyranny under many guises. Sometimes he indulges in his old passion for unwarranted generalization. Economic planning, fascism, and Marxism he lambasts because of their failure to know human nature and he predicts that the whole gamut of collectivistic theories leads to regimentation, militarism, despotism, destitution and the undermining of civilization. His prescription for the ailing world is not so clear as his diagnosis of its maladies. The book should do much to show that liberalism need not be collectivistic. Representatives of the new movement in the fields of law and jurisprudence, seeking a better philosophical foundation for legislation, will be especially interested in the second

[35] University of Dayton Press, Dayton, Ind.
[36] Bruce Publishing Co., Milwaukee, Wis.
[37] Little, Brown & Co., Boston, Mass.

part of this book. Scholastics welcome the emphasis Mr. Lippmann places on spiritual values in the building of the good society.

*An Intellectual and Cultural History of the Western World*,[38] by Harry Elmer Barnes, is too great an undertaking for one man. It would be a tremendous task for a college of thinkers. But Dr. Barnes is not timid. He attempts a history of the human mind and of social change. He adopts, perhaps for the sake of intellectual economy, philosophical, historical, and scientific attitudes long since atrophied. The thirteenth century is at once credited with having contributed to progress and having created intellectual interests that endure to-day as superstitions and as handicaps to prevailing pedagogical, political and economic thought.

*The Family of Nations, Its Need and Its Problems*,[39] by Nicholas Murray Butler, is a collection of addresses and essays by the distinguished and articulate President of Columbia University. His followers will find no new philosophy in these addresses. Dr. Butler still believes in democracy and in the possibility of planned international amity.

*The Folklore of Capitalism*,[40] by Thurman W. Arnold, will have one appeal to the social and economic philosophers of the new-scholasticism. It sets the economic and sociological stage out of which medieval philosophy in these fields is supposed to have emerged. It finds parallels between the events of that age and to-day. The expert professor of law at Yale is a more distinguished political satirist than a consistent philosopher, anthropologist, psychologist, all of which rôles he assumes.

*The End of Democracy*,[41] by Ralph Adams Cram, is an excursion into political and social philosophy by America's great architect. He believes that the dangers to American democracy rise from alliances of groups that are unprincipled, selfish, and immoral and into whose hands hazardous power, financial, social and political, has passed. These are the mass men and Mr. Cram's indictment of them is scathing. The " forgotten class " must rescue the nation from these savages by a reorganization of American society on the basis of coöperation not unlike that

[38] Random House, New York.
[39] Chas. Scribner's Sons, New York.
[40] Yale University Press, New Haven, Conn.
[41] Marshall Jones Co., Boston, Mass.

advocated by the papal encyclicals from which the author draws basic philosophy.

*Men and Tendencies*,[42] by E. J. Watkin, is another commanding volume by the author of the much discussed *A Philosophy of Form*. This presentation is a collection of thirteen essays and criticisms based on the author's love of contemplation and form as the means of contacting reality. Many have been wondering how to classify the thought of Watkin. He does it himself when he calls his metaphysics dialectical ideal realism. The relation of this system is applied to social and political phenomena in the four essays entitled Nationalism, Energeticism and Totalitarian State; Nation and State; The Philosophy of Marxism, and Peace and War.

A worthwhile book in the field of social philosophy is *Essai de Sociologie*,[43] by Don Luigi Sturzo, translated from the Italian by Juliette Bertrand. It is a social philosophy based on the rational nature of man. It proclaims that individual reason has social tendencies, that social institutions are the answer to human individual needs, but that society external to or isolated from individuals is a chimera.

*Creative Revolution*,[44] by the Rev. J. F. T. Prince, is an interesting presentation of an old theme. Materialism in economics must be deposed, but neither Fascism nor Communism can do it. Christian thinking and action must accomplish the task so that liberty, religion, and real humanity may be preserved. Incisive and courageous but not fanatical is this worthy apostle of a new order.

IGNATIUS SMITH, O.P.

*The Catholic University of America.*

[42] Sheed and Ward, New York.

[43] Bloud et Gay, Paris, France.

[44] Bruce Publishing Co., Milwaukee, Wis.

# Book Reviews

**INSURRECTION VERSUS RESURRECTION. The Wilfrid Wards and the Transition. By Maisie Ward. Sheed and Ward: New York.**

For a right appreciation of the worth and the importance of this second volume of the Ward biographies—Father and Mother, one must go back in review, or recall at any rate, and keep in mind some main points in the movement and the literature of the Catholic Revival in England. It is just a little less than one hundred years since William George Ward first published his *Ideal of a Christian Church*, in 1844. In September of the same year, William George Ward made his submission to Mother Church. Newman came into the Church a year later, in October, 1845, followed (in some cases preceded) by a good number of the men who had been associated with him in the work of translating the Fathers, in *The Tracts for the Times* and *The Lives of English Saints*.

The movement found expression of course in defensive and offensive polemics. Much of this is ephemeral. But the classics of the Revival have their own distinct and lasting worth. They are a heritage now of Catholic thinking and action in England, in environments that have been during four hundred years generally inimical, at times hostile and stupidly indifferent to the things of the ancient Faith.

Beginning with the *Apologia* of Newman in 1864, there has been a consistent succession of works that are now standards on the Catholic Revival in England. The work and the aims of Wilfrid Ward described in this volume make the last link in a chain that was begun by leaders in the movement a century ago.

Wilfrid Ward was for more than thirty years a representative and a leader in the work of the Catholic Revival. He was editor of the *Dublin Review* from 1906 to the time of his death in 1916. In 1889 he had published the first Catholic study of the genesis of the movement and its causes—*William George Ward and the Oxford Movement*. This was followed in 1893 by *William George Ward and the Catholic Revival*. The first edition of *The Life of Cardinal Wiseman* was published in 1897. In 1909 Monsignor Bernard Ward, the younger brother of Wilfrid, published *The Dawn of the Catholic Revival*. In 1912 came the standard *Life and Letters of Cardinal Newman*. This was recognized in its biographical balance, judgment and technique as the crowning work of Wilfrid Ward's career.

In the meantime there were troubles ahead. The political and religious " Liberalism " in Italy and in France had resulted in spoliation. The schools were de-Christianized; then followed the suppressions and the expulsion of religious from France in 1905. Popular opinion must

be informed. The facts and theories of boasted " Liberalism " on the Continent must be truthfully and correctly set forth. It must be shown how and why measures of compromise had so utterly failed. Wilfrid Ward worked hard and effectively for a better understanding of the cause of the Church and of religion in England. The seventeenth chapter of this volume is devoted to some very interesting descriptions of trials and vexations of those times, and the outcome of good endeavors.

The next great trial of patience and of prudence in Wilfrid Ward's life came with the murmurings of " Modernism " and the formal condemnation of modernistic pretensions and methods by Pope Pius X just after the turn of the century. Some of the " Modernists," within the Church and outside, were shielding themselves behind the name and the reputation of Newman. Passages were quoted from *Essays on the Development of Doctrine* and other apologetic writings of Newman to show or to make it appear that what they (the Modernists) were saying were the very things that had been said by the great English leader fifty years earlier. This was a return to the old trick of the Jansenists in the seventeenth century, and the fact was pointed out frequently by Wilfrid Ward. They too quoted the words of St. Augustine to make it appear that their new theories on grace and free will were the very mind and the teaching of the Catholic Church in the fifth century.

It is not hard now, from facts of later developments, to understand that the " Modernists " of the first decade of this century had lost their hold, if indeed they ever had a right grasp of the most real of all things in the Faith—that is, that the life of the Church in the days of the Apostles and now is built on facts, facts that are proved and accepted before they are framed into the form of the articles of the Creed, and also before they are recorded in the written narratives of the four Evangelists.

No one who has read Newman and understood him will question the orthodoxy of his teaching. The point at issue meant something more than merely the soundness of some of Newman's explanations on the growth and the unfolding of doctrine. It meant the reputation and the fair name of the man who was revered for his work in England and in the world, as very few have been revered since the days before the Reformation.

Wilfrid Ward saw the danger and the harm of sweeping charges of extremists on either side. Suspicion was in the air, and it was dangerously infectious. The interesting extracts from letters written during these years show that the stand taken and the course marked for Catholics in England were not without the advice and the counsel of men high in the esteem of the hierarchy of England, of France and Rome. It is with relief, perhaps, that we can look back to those times,

and the things that proved the mettle of men, and taught them to practise patience, prudence and a discerning charity.

These chapters have to do with problems and policies of action. They give us views of the more serious side of life. There is another side more pleasing and delightful to read, the home life of the Wilfrid Wards. Here the domestic and family interests are described, and contacts in a circle of friends where we meet the names and get some of the thoughts of men who were identified with the culture, political movements and religion in England before the close of the nineteenth century—W. H. Mallock, Lord Robert Cecil, Lord Halifax, W. S. Lilly, Bishop Hedley, Herbert Vaughan, George Windham, Father Maturin and Abbot Gasquet. The fragments of conversations and quotations from the written words of these men show how much in earnest they were, how they worked to solve problems that are now just things of history.

There are very fine, frank and straightforward statements of Wilfrid Ward's tastes, his likes and his dislikes for things and persons.

The chapter on Mrs. Josephine Ward's book, *Out of Due Time*, and allusions to *One Poor Scruple* and *Horace Blake* should be welcome to readers in particular who are not familiar with the background of Catholic social life in England. The reader will find here, who, in Mrs. Ward's life and experience, are the central characters in these stories of life.

Mrs. Sheed has done, I believe, for the Wilfrid Wards and their time what her father did for Cardinal Newman and his time. Both of her works remain classical sources of information and a right knowledge of the Catholic Revival—a revival in which the great marvel is that it seems to carry on, in some ways, independent of human plans. This limitation of human designs and wisdom is suggested and expressed well in the words of William S. Lilly quoted by Mrs. Sheed: " I am growing old," he says to Wilfrid Ward, " and you are not so young as you were, and I am asking myself anxiously, who is to come after us." Lilly and Ward have passed on: the Revival lives.

**PUBLIC FUNDS FOR CHURCH AND PRIVATE SCHOOLS. By the Rev. Richard J. Gabel, A.M., S.T.D. Washington, D.C.: The Catholic University of America. 1937. Pp. xiv+858.**

Dr. Gabel's book is an important contribution to the history of American education. The work is a critical historical study of public aid for private and religious schools from colonial days to the present time. The current trend toward the early American tradition of public financial support for schools conducted under private or religious auspices, and the recognition of the necessity of religious train-

ing of the young by many outstanding conservative educators suggested the treatise.

The author has divided his matter in a clear and orderly fashion, and the development and presentation are simple, clear and attractive. The subject is considered in four chronological periods, the colonial period, the early national period (1775-1820), the period of transition (1820-1865), and the period from 1865 to the present.

The juxtaposition of the church and private schools and the distinction between private and public schools are treated in the introduction. The reason for the juxtaposition of the church and private schools is found in the close connexion which has always prevailed between the two, and in the fact that many forces and influences favoring as well as opposing the non-state school have affected them both. The task of differentiating between the private and church school and the public school is not an easy one. Dr. Gabel shows that the criteria laid down to distinguish public elementary and high schools to-day from private institutions would not have been verified in many so-called public schools of the past. For classifying existing institutions and for determining the character of earlier schools, the author selects as a satisfactory norm the criterion of ownership with its necessary correlatives of origin and control.

Private and religious schools have not been dealt with fairly in the general histories of American education. Many writers tend to neglect the contribution of such schools, especially in the elementary level. Although emphasizing the relationship between church and private schools and the state, the author presents a very complete picture of the progress of education in our country, giving due consideration to the positive benefits that have been derived from non-public schools.

The volume treats historical facts with clarity and interest. The decline of religious training in education and the rise of our modern irreligious methods are traced with great minuteness. A critical study of the causes of this change, such as the gradual growth of democracy, toleration, the fear of Catholic immigration, the philosophy of the separation of church and state, and the independency of authority relieves the exposition of any possible monotony.

Dr. Gabel's work will appeal to Catholics in general, and in particular to all students of religion and educational history. From a Catholic point of view it surveys a question of vital interest, and tells the story of Catholic schools in this regard side by side with those of other religious denominations. It reassures us that church and private school participation in public funds is not a twentieth-century idea, but one practised for years in our own country. The book is also of considerable value for its contribution to the history of comparative

religion in America. Students will find enlightening information on the activities of the various sects which have molded customs in our country.

**CONVERT-MAKING. By Conrad F. Rebesher, S.S.J. Bruce Publishing Company, Milwaukee. 1937. Pp. xiii+162.**

By divine command every priest must be convert-minded. He must be interested in the "other sheep . . . not of this fold". There are times in every priest's life when he wonders why he has not been more successful as a convert-maker. Perhaps he looks for consolation in the Pauline admonition: "I have planted; Apollo watered, but God gave the increase." Whilst it is indeed true that all success in convert-making is God-given, it is no less true that we are expected to make use of all the means at our disposal.

Father Rebesher's book will certainly be appreciated by priests who have been dissatisfied with their relatively small number of converts. It will show them the many opportunities that have been neglected in the past. It will be welcomed by the experienced convertmaker who is always anxious to learn of the new and successful methods of others. Seminarians and young priests, without actual convert experience, simply must read this book. We know of no book on the subject which affords as much practical assistance. It is true that the young priest will learn much by his own experience, but his priestly life will be all too short, and his convert work will be so immeasurably assisted that he cannot afford to pass by a book which is filled with so many well-tried suggestions.

It is not a big book, but it contains a wealth of information. The simple style, the clear explanations, and the writer's zeal which stands out from every line, add further to its merits. Many of the author's suggestions may appear commonplace, little things, and unnecessary for many priests, but it is precisely for this reason that they are often overlooked. They bespeak the author's many years of successful ministry, with a good memory for every helpful detail.

Particularly worthy of commendation is the author's insistence on *quality* rather than on *quantity* in convert-making. Another point is the reference to the absolute necessity of "follow-up work," after converts have been made. Not only does this insure perseverance in the Faith, but it helps the convert to feel more at home in his Father's house.

The outlines of actual instructions, which are to be found in an appendix to the book, fall somewhat short of the high standard set by the book itself, and a suggested reading list on the subject is rather incomplete. An index adds to the usefulness of the work.

# Book Notes

With Lent have come three new pamphlets containing prayers for *The Way of the Cross*. The Liturgical Press, Collegeville, Minn., has prepared an adaptation from an old Latin compilation of liturgical and biblical texts. The print is large and clear, and each station is on a separate page. (Pp. 19.)

Frederick Pustet Co., New York City, has prepared two new pamphlets; one according to the method of St. Alphonsus; the second, with the Franciscan text. These two texts are illustrated in color by Brother Max Schmalzl, C.SS.R. The presswork of these pamphlets is also very good. The reading matter for each station is on the page facing the illustration. (Pp. 40 each.)

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The Liturgical Press has also just published a reprint from its *Parish Kyriale, the Mass of the Angels*. The booklet contains the text and musical notation of an *Asperges*, the *Vidi Aquam, Credo III*, the Gregorian Mass of the Angels, and the responses as they occur in the Mass. An English translation is given under the Latin text. Pastors who are thinking of introducing Gregorian music to their school children or to the entire congregation will find this booklet helpful.

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A translation into the German of Henri Ghéon's Life of St. John Bosco has been made by Franz Schmal. (*Der heilige Johannes Bosco*. St. Louis, Mo., B. Herder Book Co. Pp. xvi + 221.) The translation is well turned and the publishers have done their part by using a large clear type on a good grade of paper.

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An appealing little book on the Sacred Heart in the liturgy is Father Francis P. Donnelly's *The Heart of the Church*. (New York, William J. Hirten Co., Inc. 16 mo. Pp. 208.) The purpose of the book is to encourage Christians to bring the practice of the devotion to the Sacred Heart into their daily lives. For this reason he mentions the Sacred Heart in the little meditations which he presents for the principal feasts of the Church year. The format makes it an acceptable gift book.

*The Society of the Sacred Heart in North America* by Madame Louise Callen promises to be a guide for the future chroniclers of the work of the Society on this continent. (New York, Longmans Green & Co. Pp. xvii + 809.). There are some naive passages, but this is no unscientific encomium of persons or of the Society. Madame Callen does not hesitate to mention Mother Galitzin being swayed by pride of family, or to quote her letter refusing to establish a foundation in Philadelphia, because "Mgr. Purcell has awaited us for years, and offers advantages which we have nowhere else. We cannot refuse to accept them, but on condition that Philadelphia offers propositions which will counterbalance the advantages of Cincinnati." No odds and ends of information seem to have been missed. If the bibliography also contains some unnecessary items, the index of names and places leaves nothing to be desired.

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On 15 August of this year the Catholic people of France will observe the three hundredth anniversary of the consecration of that nation to the Blessed Virgin Mary. For centuries devout Frenchmen have enriched the litany of her titles, and now, in a jubilee year, she is addressed by the late Edmond Joly, a most devoted Mariologist, with the heartening title of "Our Lady of Happiness" (*Notre Dame de Bonheur*, Casterman, Paris, pp. 203).

This little book was written about 1915, and in its unpublished form was read and admired by Cardinal Mercier. Last year the author, on his death bed, reworked his labor of love, and it now comes to us in published form, recommended by another scholar, Cardinal Baudrillart. The theme is purely devotional with a liturgical background, Mary's right to this title is first established. The gift of happiness which she brings to us each day is then disclosed in the prayers we say to her and in the Mass. The liturgical cycle of Marian feasts is next reviewed and their joyous note made dominant. The style is hortatory throughout.

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Father Winfrid Herbst's *Spotlights on Matters Spiritual* can be used for spiritual

reading, meditations and for instructions. It consists of twenty-seven short chapters covering a wide range of subjects, and nearly a hundred pages of a "three-day retreat". The style is pithy—almost abrupt at times. In striving for brevity, Father Herbst has in some instances sacrificed the fuller treatment which the subject deserves. (New York, Frederick Pustet Co. Inc., pp. xi + 280.)

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The recent publication of such an impressive and authoritative volume as *Cartesio; Nel Terzo Centenario del "Discorso del Metodo"*, has caused the attention of the philosophical world to be focused once more upon the splendid work that is being done at the Catholic University of the Sacred Heart at Milan. Written under the auspices of the Faculty of Philosophy of that university, and published as a special supplement to the *Revista di Filosofia Neo-Scolastica*, the work is truly exhaustive in character and representative of the best Neo-Scholastic thought of the day in connexion with Descartes and Cartesianism. Its 807 pages contain 60 articles and an introduction by the able and well known Rector of the University, Fr. Agostino Gemelli, O.F.M.

Among the contributors, besides the professors at the University of Milan, we note such prominent names as Allers, De Vries, Geyser, Grabmann, Garrigou-Lagrange, Hoenen, Jolivet, Jansen, Rossi, and Dr. Francis A Walsh, O.S.B., of the Catholic University of America. Mindful of the excellence of this symposium and of others that have preceded it, notably those that have dealt with St. Augustine, Cajetan, Spinoza and Hegel, the REVIEW extends sincere congratulations to the Catholic University of the Sacred Heart, and to its learned Rector.

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# Books Received

## BIBLICAL.

INTRODUCTION TO SCRIPTURE. By Thomas Moran. Sheed & Ward, New York City. 1937. Pp. vi + 188. Price, $2.50.

## THEOLOGICAL AND DEVOTIONAL.

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SANCTI ANSELMI MARIOLOGIA. Dissertatio Doctoralis praesentata Facultati Theologicae Sanctae Mariae ad Lacum a Rogero T. Jones. Apud Aedes Seminarii Sanctae Mariae ad Lacum, Mundelein, Illinois. Pp. 88.

THE MYSTERY OF SACRIFICE. A Meditation on the Liturgy. By Evelyn Underhill. Longmans, Green & Company, New York City. 1938. Pp. 76. Price, $1.00.

THE WAY OF THE CROSS. Adapted from an Old Latin Compilation of Liturgical and Biblical Texts. The Liturgical Press, Collegeville, Minnesota. 1938. Pp. 19. Price, 5c.

MASS OF THE ANGELS. Selected from the Parish Kyriale. The Liturgical Press, Collegeville, Minnesota. 1938. Pp. 16. Price, 5c.

THÉOLOGIE ET PIÉTÉ. Par le R. P. Timothée, Richard, O.P. P. Letheilleux, Paris, France. Pp. 281. Prix, 18 fr.

THE FAITH OF MILLIONS. By the Reverend John A. O'Brien, Ph.D., LL.D., with a Preface by His Eminence Cardinal O'Connell, Archbishop of Boston. Introduction by His Eminence Cardinal Dougherty, Archbishop of Philadelphia. Our Sunday Visitor Press, Huntington, Indiana. 1938. Pp. 483. Price, $1.50.

DOES GOD MATTER FOR ME? By the Reverend C. C. Martindale, S.J. Sheed & Ward, New York City. 1937. Pp. xi + 238. Price, $2.00.

PRIEST AND PENITENT. A Discussion of Confession. By the Reverend John Carmel Heenan, D.D. Sheed & Ward, New York City. 1937. Pp. ix + 194. Price, $2.00.

THE CROSS OF CHRIST—OUR SOUL'S PANACEA. Sermons on the Passion and Death of Our Lord. By the Reverend Fulgence Meyer, O.F.M. The Bruce Publishing Company, Milwaukee, Wisconsin. 1938. Pp. ix + 116. Price, $1.35.

SAINT JOHN OF THE CROSS. An Introduction to his Philosophy, Theology and Spirituality. By the Reverend Bede Frost, O.S.B. Harper & Brothers, New York City. 1938. Pp. xiii + 411. Price, $4.00.

MARY THE MOTHER OF JESUS. By the Reverend Franz Michel William. Translated by the Reverend Frederic Eckhoff. B. Herder Book Company, Saint Louis, Missouri. 1938. Pp. vii + 352. Price, $3.00.

LITTLE PATRON OF GARDENERS. The Good Saint Fiacre. Story by Catherine Beebe, pictures by Robb Beebe. Longmans, Green & Company, New York City. 1938. Pp. 38. Price, $1.00.

LITTLE SAINT AGNES. By Helen Walker Homan. Pictures by a Religious of the Congregation of Mary. Longmans, Green & Company, New York City. 1938. Pp. 38. Price, $1.00.

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CHARACTER FORMATION IN COLLEGE. By the Reverend Bakewell Morrison, S.J., A.M., S.T.D. The Bruce Publishing Company, Wilwaukee, Wisconsin. 1938. Pp. xi + 214. Price, $1.85.

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LA CATEGORIA ROMANA DELLE "SERVITUTES". Auctore Biondo Biondi, Professore ordinairio di Diritto Romano. Pubblicazione della Università del Sacro Cuore, Serie seconda: Scienze Giuridiche, Volume LX. Società Editrice "Vita e Pensiero," Milano, Italy. Pp. xiii + 705. Prezzo, 50 lire.

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